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NEW TESTAMENT ABSTRACTS



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PERIODICAL ABSTRACTS

INTRODUCTION

743. W. M. ABBOTT, "Easy Access to Sacred Scripture for All," *CathBibQuart* 30 (1, '68) 60-75.

Vatican II has called for the widespread, easy availability of sacred Scripture, the very aim and purpose of the United Bible Societies. Both have manifested an interest and desire for Protestant-Catholic cooperation that will spread the Christian gospel and mission, not without ecumenical gains as well. Catholics are presently in great need of an extensive program such as that of the Bible Societies. All Churches need a common Bible in each language, in a plain but well accepted style, with explanatory but non-denominational notes, and at rock-bottom prices. Such common Bibles really do not yet exist, but one day hopefully they shall. Protestant-Catholic cooperation and mutual respect are called for.—P.J.F.

- 744r. L. ALONSO SCHÖKEL, *The Inspired Word* [cf. *NTA* 10, p. 413; § 11-538r].

(C. M. Cherian, "The Bible as Divinely Inspired," *ClerMon* 31 [11, '67] 411-415):—There is a development in Catholic theology of inspiration from a "psychologizing" approach to one that considers the social, salvation-historical and liturgical-kerygmatic dimensions of the Bible and its place in the life of the Church. This book represents the new total approach, of which a brief summary is given here, based on the book.—G.W.M.

745. K. CONDON, "Parola e Logos. Riflessioni sul problema della ispirazione," *BibOriente* 10 (1, '68) 3-23.

Translation of an article which originally appeared in *IrTheolQuart* 33 (2, '66) 114-132 [§ 11-14].

746. W. R. COOK, "Biblical Inerrancy and Intellectual Honesty," *BibSac* 125 (498, '68) 157-175.

Many Evangelicals and conservative scholars are giving up the belief in biblical inerrancy, capitulating to the charge that one cannot hold that doctrine and be intellectually honest. The answer must be that biblical inerrancy can be proved by appealing to the witness of Scripture, to the concept of communication, to faith, to divine providence and to the analogy of Christ (just as he was sinless, though human, so the Bible is inerrant although written by fallible men).—J.J.C.

747. C. GALLOWAY, "Scripture and Tradition Today," *AmEcclRev* 158 (1, '68) 41-49.

Confusion over the relationship of Scripture and tradition as source(s) of revelation is due both to the history of the Church's discussion of the topic and

the erroneous identification of revelation with the words in which it is couched. The precise way in which Scripture and tradition reveal God's word is not clear even after Vatican II; but, whatever the relationship, they are an inseparable and interdependent organic whole requiring the theologian to discern its meaning and the philologist to comprehend its words.—T.McG.

748. O. W. HEICK, "Biblical Inerrancy and the Hebrew Mode of Speech," *LuthQuart* 20 (1, '68) 7-19.

Biblical inerrancy is a problem because of the tendency to understand biblical faith in the categories of Greek rather than Hebrew thought. This has led to an abstract concept of God and an understanding of revelation as the impartation of doctrine. Recently T. Boman and G. E. Wright have shown that the biblical understanding of reality is dynamic and that God reveals himself through his saving acts in history. Emphasis upon the event nature of revelation allows for diversity of interpretation within the Bible itself as well as in the Church.—R.L.S.

749. C. LARNICOL, "La Parole de Dieu," *AmiCler* 77 (26, '67) 399-404; (28, '67) 431-441; (29, '67) 447-454; (39, '67) 543-548; (40, '67) 559-565; (43, '67) 607-617.

An extended theological analysis of the concept of revelation which deals with: the nature of revelation in general; its role in the OT; its relation to Christ, the Church and the Holy Spirit in the NT; and the Vatican II doctrine on revelation.

750. E. H. MALY ET AL., "Constitution on Divine Revelation," *BibToday* 35 ('68) 2418-60.

A popular commentary on the six chapters of the Vatican II document by E. H. Maly, W. J. Burghardt, F. L. Moriarty, J. Grassi, J. D. Quinn and J. F. Whealon.

- 751r. C. F. D. MOULE, *The Phenomenon of the New Testament* [cf. *NTA* 12, p. 131].

(J. Bligh, *HeythJourn* 9 [1, '68] 58-60):—M treats of the phenomenon described in the NT, the Church, and his thesis is that the explanation of this phenomenon proposed in the NT is the only plausible one. The volume is up to date, extremely interesting, highly original and convincing.—J.J.C.

752. A. PENNA, "L'ispirazione biblica nei Padri della Chiesa," *DivThom* 70 (4, '67) 393-408.

While the earlier ones often do not distinguish between prophetic revelation and biblical inspiration, all the Fathers held that the Bible is inspired. They ascribe inspiration to the Holy Spirit, reject mantic or ecstatic inspiration, and insist upon the activity of the human author. In explaining the doctrine of

inspiration, scholastic writers could find some material in the Fathers, especially in Jerome, Augustine and Cassiodorus, but no patristic writer had a complete, systematic exposition of inspiration.—J.J.C.

753. M. PETER, "Nauka Soboru Watykańskiego II o Piśmie świętym (Doctrina Concilii Vaticani II de Scriptura Sacra)," *RuchBibLit* 20 (6, '67) 321-331.

Commentary on parts of the constitution *Dei Verbum* in the light of recent literature.

754. J. K. S. REID, "Scripture and Confession," *Biblical Theology* 16 (1, '66) 1-11.

Confessions are summary statements of the Christian faith formulated in response to particular circumstances. Confessional elements are found within Scripture itself; hence the relation between confession and Scripture is not merely external. Though of unique importance in Christianity as witness to truth in history, confessions are subordinate to Scripture. They exercise the mediating function of contemporizing Scripture, and are best understood as agreed interpretative renderings of what Scripture says.—G.W.M.

755. T. STRAMARÉ, "La trasmissione della rivelazione," *RivistBib* 15 (3, '67) 225-247.

The object of revelation is essentially the person of Christ. Christ gave the mandate to his apostles to give testimony of all that they had seen and heard through their contact and familiarity with his whole life. This testimony was to be given through a special contact with the Holy Spirit; the apostles carried out this mandate not only by their writings but also through their preaching and example. Scripture does not absolutely exhaust all that the apostles handed on. Yet the object of tradition is not only "oral" but all that is "real." It includes the whole doctrine, culture, structure, discipline and life of the whole Church. Scripture, of course, expresses in a special way the preaching of the apostles. To pass on the revelation they received, the apostles appointed other teachers (necessarily established in a hierarchic structure) who would be like them with respect to their discipleship, mission and fidelity but unlike them with respect to their direct contact and familiarity with the person of Christ. Only the magisterium—which is not superior to the word of God—has the power to interpret that which has been received.—C.S.

Interpretation

756. P. ASVELD, "Exégèse critique et exégèse dogmatique. Problèmes théologiques soulevés par l'exégèse critique," *EphTheolLov* 43 (3-4, '67) 405-419.

Though the exegete is a historian, he is also, because of the doctrine of inspiration, a theologian and consequently works with certain presuppositions;

but all exegetes have their presuppositions. Besides taking into account the doctrine of inspiration, the Catholic exegete approaches the text in the light of his faith which implies a relation to the ordinary and extraordinary magisterium of the Church, a relation which needs to be carefully defined. While the evolution of dogma in the post-apostolic age raises questions, these are not as delicate as those which spring from the dogmatic evolution manifest within the biblical writings themselves.

The Catholic idea of inspiration makes the plenary sense of Scripture possible. After Vatican II there is a great need for a renewed dialogue between the exegete, the theologian and the preacher. We must once more examine the part which Christian faith and its dogmatic expression may legitimately play in the exegesis of the Bible. Finally, recent studies have shown that the sacred books are often the product of an extended evolution, the fruit of numerous authors. In these circumstances it is not easy to determine the extent to which God has made their judgments his own.—J.J.C.

757r. J. BARR, *Old and New in Interpretation* [cf. *NTA* 11, p. 266; § 12-459r].

(H. Weiss, *AndUnivSemStud* 6 [1, '68] 111-114):—Extensive summary. Praised. The argument is at times so compressed that it is difficult to follow. Occasionally B overdraws the picture of "purist theology" in his nervousness about an identification of revelation with Hebraic thought patterns.—J.J.C.

758r. ———, *Idem*.

(G. E. Wright, "History in the Old Testament," *Interpretation* 22 [1, '68] 83-89):—Previous works of B have attacked extreme views of scholars, concentrating on criticism but offering little of a positive nature to replace what has been destroyed. The present volume also is in part an overstatement deriving from negative critique of what is felt to be current opinion generally held. The book is composed of two parts. Chaps. 1—3 continue the earlier attack on "history," "event," and "acts of God." Chaps. 4—6 consider the relation between the two Testaments. "Here we meet briefly a new James Barr who shows that he can indeed carry on sustained theological discussion of a positive nature in attempting to fix a position." An excellent statement is found in pp. 134-146 in which he discusses positively a few levels at which the OT operates in relation to the NT.—J.J.C.

759. R. E. BROWN, "The Problems of the *Sensus plenior*," *EphTheolLouv* 43 (3-4, '67) 460-469.

The *sensus plenior* (SP) is "the deeper sense of the words of Scripture intended by God but not clearly intended by the human author,—a sense uncovered only by further revelation or development in revelation." On this subject some questions formerly of major interest are now no longer such, e.g.: Was

the human author conscious of this meaning? How can his activity be explained in terms of Thomistic instrumental causality? Is the SP a literal sense?

Today the SP is of little use in explaining patristic or liturgical exegesis or in treating the NT exegesis of OT texts. Perhaps the SP can be reconciled with a non-scholastic understanding of inspiration if one accepts the modern thesis which considers that an author's words may have a life of their own and take on a richer signification than he anticipated. Finally, in order to be compatible with the great hermeneutical tendencies of the day, especially among non-Catholics, e.g. the new hermeneutic and the study of the Christian dimensions of the OT, the SP must be reformulated and become a part of a wider hermeneutical movement.—J.J.C.

760. R. DE VAUX, "Science et foi dans l'étude de la Bible. Le Père Lagrange," *VieSpir* 117 (544, '67) 531-552.

De Vaux in a lecture introducing two new books—*Bible et Orient*, a collection of his own writings, and *Père Lagrange. Au service de la Bible. Souvenirs personnels*, Lagrange's unpublished memoirs—indicates the problems which scientific research presents for one who believes in the Bible as the word of God. He then illustrates how he and Lagrange combined scientific studies with faith as a means of attaining the full religious meaning of the text.—J.J.C.

761r. R. W. FUNK, *Language, Hermeneutic, and Word of God* [cf. *NTA* 11, p. 267].

J. E. Burkhart, "The Language Problem," *Interpretation* 22 [2, '68] 210-211):—Read as a collection of essays, the whole book makes genuine contributions to theological studies, giving a critical survey of the present theological scene and specific exegetical conclusions. Nevertheless, if the theological discussions in Part I, which evaluates the views of R. Bultmann, E. Fuchs, G. Ebeling, P. van Buren, S. Ogden and H. Ott, are intended as separate contributions, then they are marred by a failure to suggest a viable alternative. If the exegetical discussions of Part II (Parable) and Part III (Letter) are intended as F'S alternative, "then there remains the task of showing that *parable* and *letter* disclose reality meaningfully to modern man."—J.J.C.

762r. ———, *Idem*.

(D. A. Priebe, *Dialog* 7 [1, '68] 63-65):—Summary. The discussion of 1 Cor 2:6-16 is one of the most exciting sections of the book. Some questions suggest themselves. F has a tendency to orient the discussion of Fuchs' and Ebeling's understanding of the word of God primarily to Heidegger's philosophy of language rather than to the Lutheran understanding of the word of God as law and gospel. Further, the exegetical discussion and the discussion of language and hermeneutic as such often seem to stand side by side with no intrinsic connection.—J.J.C.

763. P. GRELOT, "Que penser de l'interprétation existentielle?" *EphTheolLouv* 43 (3-4, '67) 420-443.

Bultmann's existentialist exegesis poses a challenge for Catholic scholars. In the past Catholic theologians by stressing the intellectual character of faith have perhaps not always sufficiently taken into account the existential character of man's free choice when confronted by the word of God and by grace. It would seem advisable then to learn from the Fathers and from the exegetes of the Middle Ages because in their treatment of the Bible exegesis, theology and pastoral interests were closely united. Interpreting Scripture means listening to God who constantly speaks to us through the texts. Biblical interpretation should be directed to the comprehension and effective realization of Christian existence. What is desired is an existentialist interpretation which is always related to a practical purpose of an existential order. The mystery of God for the believer who accepts the word of God is inseparable from the mystery of existence, and the word of God clarifies both together because faith forms the introduction to a mode of existence which is existence with God.

Tradition is not a source alongside the Bible; it is the ecclesial experience of the word of God to which Scripture gives us access by grasping it directly at its source. The exegete's duty is to explain the Bible for contemporary men so that with full understanding they may fulfill their engagement in the life of faith. In this exegesis Christ's role is unique; he is the Son and the embodiment of the eschatological existence which we attain by faith. Hence existentialist exegesis should be carried out on two levels, by studying the relation of the texts to Jesus and their relation to our age. In fine, the existentialist interpretation should constitute one aspect of theological exegesis, and upon this foundation pastoral theology should work out an existential interpretation, applying the biblical texts to the everyday life of men.—J.J.C.

764. L. KLINE, "Redaction Criticism of the Gospels," *RestorQuart* 10 (4, '67) 177-184.

Redaction-criticism supplements form-criticism by calling attention to the theological contributions of the Evangelists and to the perspective of their individual Gospels. Furthermore, it opens the possibility of using the Gospels to learn more about various church situations and thus to further understanding of the history and the development of the early Church.—J.J.C.

765. O. KUSS, "Die Schrift und die Einheit der Christen," *MünchTheolZeit* 18 (4, '67) 292-307.

Frequently one hears quoted the statement of Bishop Besson that Christians who were separated by Holy Scripture will yet find one another by Holy Scripture. This cannot mean that unity will be gained by a common Bible. Protestants and Catholics appeal to the same text but do not have the same Scripture because they value and undervalue it differently. Moreover key passages such as the Eucharistic texts of institution, from the standpoint of the

independent exegete, can have the meaning ascribed by various churches. In interpreting the Bible one always comes back to prejudgments. Tertullian realized that Scripture alone cannot lead to unity, to one visible Church. He demanded of his adversaries proof of apostolic succession for the right to interpret the Scripture. If the statement of Besson is to have meaning, it cannot signify that the unity of Christians is attainable simply by exegesis. There is demanded a reference to tradition, to Scripture already interpreted. In the quest for the proper meaning of Scripture, recognizing the limits of his scientific possibilities, the exegete must take into account the Credo of his church which is the result of uninterrupted scriptural reading and interpretation throughout centuries.—E.J.K.

766. W. L. LANE, "*Redaktionsgeschichte* and the De-historicizing of the New Testament Gospel," *BullEvangTheolSoc* 11 (1, '68) 27-33.

The method and conclusions of *Redaktionsgeschichte* are exhibited through an examination of W. Marxsen's *Der Evangelist Markus* (2nd ed., 1959). In opposition to form-criticism, which tended to obscure the theologically significant role of the Evangelists, *Redaktionsgeschichte* restores the dimension of depth to the Evangelist as a creative person who insisted upon a Christ-related-to-our-situation theology. Because *Redaktionsgeschichte* takes seriously the unity of the Gospel, it provides guidelines for detecting the theological purpose behind the selection and arrangement of traditional material by the Evangelists. It serves to warn the interpreter about the danger latent in the harmonization of two similar accounts or in the interpretation of small independent units without consideration of the Gospel as a whole.

No necessary reason exists why *Redaktionsgeschichte* should lead to the de-historicizing of the NT Gospel. Marxsen's conclusions in this regard are due not to his method but to his presupposition that a literary work is a primary source for the historical situation out of which it arose and only a secondary source for the historical details concerning which it gives information.—W.L.L. (Author.)

767. J. L. MARTYN, "Attitudes Ancient and Modern Toward Tradition about Jesus," *UnionSemQuartRev* 23 (2, '68) 129-145.

Scholars have learned to domesticate the *stuff* of the traditions about Jesus, but they have generally ignored or forgiven the *attitudes* of the earliest Christians toward those traditions. Thus, the Bultmann position must either virtually ignore certain of these attitudes, or characterize them as theologically naïve. More attentive to the *stuff* of the Jesus-traditions, the Jeremias group is relatively deaf to these *attitudes*; the earliest Church is seen as the enemy of the effort to recover Jesus' teaching, and the study of its attitudes must aim to neutralize them.

If we were to convene a round-table discussion on this subject, where modern theologians could confront the NT authors, Ignatius of Antioch would chair the discussion suitably, not to say expertly, for there is evidence (1 *Phil* 8:2) that

even in his day the diverse attitudes toward Jesus-tradition included these: (1) the OT is the norm for deciding what shall be believed in the Jesus-tradition; (2) a collection of Jesus-tradition is itself the norm for belief in general; (3) however valuable the collection, still it is Jesus' death and resurrection which are the norm.

As the discussion begins, Jeremias warms to the second alternative, and Bultmann and Ignatius to the third. As for the first, the NT writers agree that God's act in Jesus is "according to the Scriptures" in a way which affirms not their normative character but rather God's unique faithfulness. Discussion of the second option reveals that the Evangelists' attitude toward Jesus-tradition is at once reverent and free, meriting as little pardon for the former as applause for the latter. But here it is Paul who observes cryptically (2 Cor 5:16) that now we know Christ not in the way of the old age, but in the manner of the new age, namely with his death and resurrection as the norm. The Evangelists concur: there is no entrance into the tradition about Jesus save via the resurrection (cf. Jn 12:16; Mk 9:9).

Ignatius then offers a summary statement of the discussion: (1) the second alternative, as the way to judge the words of the risen Jesus, must be categorically rejected; (2) freedom toward the Jesus-tradition is given form when the person of the crucified and risen Lord speaks the words of Jesus; (3) the collected traditions about Jesus must be known in the way of knowing of the new age, namely from the cross and resurrection backwards, as the early Church learned to know them; since (4) it is Jesus' teaching, not anyone else's, which is the fertile field in which the seed of the resurrection faith is planted. —J.W.H.

768. P. McSHANE, "Bible, Meaning, Metaphysics," *Month* 39 (1, '68) 17-26.

Do dogmatic theologians "read into" the Bible without foundations in sound exegesis? Two points are vital to a clear answer to this question. (1) Black marks on a page contain neither truth nor emotion—truth and meaning are in people's minds only. (2) Our knowledge about the contents of the Bible is never certainty but growth in understanding from one period of history to the next.

Since metaphysics is not a set of Greek philosophical categories but a structured anticipation of what is to be known, we ought to dissolve the view that Hebrew and Greek thought patterns are opposed and that metaphysics should be replaced by "meeting" and evolution of dogma by "encounter with Christ." —T. McG.

769. M. MEZGER, "Sprachgestalt und Sachverhalt als Frage an die Auslegung," *ZeitTheolKirche* 64 (3, '67) 372-391.

The difference between the form of language and what it expresses can be closely related or it can be widely separated. Only a careful study of the text

can determine what it is in a given situation. Understanding can only take place when a serious effort is made to uncover the abiding questions raised by the text rather than to seek final answers. In interpretation both that which creates distance between us and the writer and that which we share have to be noted. The concern must be, not with content (*Sachgehalt*), but rather with the attitude of the text (*Sachverhalt*). To be a competent interpreter then means not to repeat what the text has said, but rather to say it afresh. A historical understanding demands, therefore, a careful listening to both the "then" and the "now." A minimum prerequisite is to listen carefully because one makes a judgment about its meaning. The interpreter must go beyond the stage props to see what was meant by them. That is concrete which makes a total demand upon my life, which elicits a response from me.

In the process of understanding, three matters are today particularly urgent. (1) The question about God: whether his existence must be taken for granted or whether faith in him comes into being through his entry into human relationships. Prayer becomes meaningful, not after we believe that he exists, but when we risk his existence by recognizing that we have life neither from ourselves nor for ourselves. (2) The incarnation also is seen, then, not in an attempt to prop up the deity of Jesus, but in God becoming fully a man. Whatever we may think of Christ, he expects faith, obedience and discipleship from us. (3) Eschatology means to hope fully in Christ, to remain in his Word, to eagerly die in his Word and not be concerned about the future. Only in this way can the interpreter be free to ask the important questions of the place of the Church in international conflict, special schools, etc., and it sees the text then as a mirror for its conscience without endorsing racism or atomic war, which it has done for many centuries by making a fetish out of the text.—W.K.

770. C. SANT, "Biblical Interpretation in 'Dei Verbum,'" *MelTheol* 19 (1-2, '67) 1-12.

A sketch of the recent history of Catholic biblical scholarship culminating in the Vatican II constitution, and an account of the principles of interpretation contained in it.

771. U. SIMON, "The Understanding of Biblical Forms," *Theology* 71 (572, '68) 54-62.

Religious texts do not invariably reflect the life situation in which they were written. Rather they often recall an earlier time and do not change. Enduring truth is found in the structure of biblical utterances as seen, for example, in hymns, laments and narratives. The hymn as a form posits the transcendent nature of God. The lament's transcendental disclosure focuses upon the fear of the absence of God and the affirmation of his presence. The narratives, as part of salvation-history, record events that symbolize the type of reality which corresponds to all future manifestations of experienced history.—J.J.C.

772. P. VAN DEN BERGHE, "Moderne exegese en verkondiging" [Modern Exegesis and Preaching], *CollBrugGand* 13 (4, '67) 433-452.

The first part explains, in a popular way, how exegesis of biblical passages by criticism of text, literary genre and historicity comes to an interpretation that then has to be confronted with modern man's understanding of the world. The impact of the interpreter's faith on exegesis itself is shown as being both unavoidable and necessary. In the second part it is argued that the very beginning of preaching lies in faithful exegesis, i.e. in an exegesis which on the one hand does not stop dead in some stage of criticism, but results in full theological interpretation, and on the other hand brings to light the entire content of the text, without limiting its meaning to being an illustration of some contemporary philosophy.—W.B.

773. G. VAN RIET, "Exégèse et réflexion philosophique," *EphTheolLov* 43 (3-4, '67) 389-404.

There are three types of exegesis. The first, the literal, seeks to determine what the writer meant; it abstracts from judging whether or not his statement is true. The second type gives the sense of the text in itself dissociated from its author. Here the interpreter hopes to understand the author better than the latter did himself, even as the NT writers understood the OT writers better than they did themselves. The third type combines the aims and methods of the philosopher and the exegete; its goal is to decide whether or not we have in the text objective truth. To believe a statement is revealed by God and therefore true does not dispense the exegete from searching for the meaning of the statement and discovering in what sense it is true and valid for today's reader. In this third type of exegesis philosophy and exegesis should work together. Philosophy is exegesis in so far as it is a reflection on man's work, especially on history, in order to uncover its real meaning. On the other hand, exegesis is philosophy in so far as it goes beyond the stage of a purely historical study or that of a theological speculation which does not recognize its own presuppositions.—J.J.C.

774. H. WANSBROUGH, "Change and Revaluation in the Bible," *NewBlackfr* 49 (572, '68) 174-179.

The biblical renewal makes the contemporary Christian even more aware of the difficulty of reading the Bible with genuine understanding, as several examples make clear. But the renewal seems inspired by the Spirit, and perhaps concentration on the theme of fulfillment in Christ, which runs through the examples given, will lead to a reassessment of current and traditional ways of Christian thought and action.—G.W.M.

Hermeneutics

775. R. G. ALEXANDER, "On the Language Game of the New Hermeneuticians," *LuthQuart* 20 (1, '68) 52-60.

The new hermeneutic scholars have based their understanding of language on the "later" Heidegger. In his earlier work, Heidegger used language as one of the means by which man unfolds being; whereas in his later work he believes that it is Being who speaks to man. For Fuchs and Ebeling, as representatives of the new hermeneutic, language is event and action; it allows Being to stand forth and reveal itself. Salvation comes to man from God and confronts man for decision in language-event. For communication to take place, however, both parties communicating must function in a proper way. The new hermeneuticians are open to criticism because they have refused to say anything about God, thus limiting one party in the communication process. Further, in their desire to protect the divinity of God, they have not taken the challenge of linguistic analysis seriously. In attempting to describe God without destroying his divinity, the new hermeneuticians could move in the direction of a Whiteheadian understanding of God.—R.L.S.

776. ANON., "Das hermeneutische Problem im Ökumenismus," *HerdKorr* 22 (1, '68) 25-30.

The Faith and Order Commission of the World Council of Churches has published a statement on the meaning of the hermeneutical question for the ecumenical movement. The document is here analyzed and compared with Catholic pronouncements, particularly with the 1964 Instruction of the Biblical Commission on the historicity of the Gospels. Catholics can agree with much of what the Commission says, e.g. with one of the representative positions regarding the relation of Scripture, tradition and the Church. Also, Catholics should admit with the Commission that there are differing traditions in the biblical writings, an admission that in no way endangers the core of the gospel.—J.J.C.

777. P. J. CAHILL, "Death of God Theology as Biblical Hermeneutic," *Eph TheolLov* 43 (3-4, '67) 444-459.

The literary, philosophical, theological, biblical, ecclesiastical, sociological and personal antecedents of the death of God theology are outlined, and the characteristics of this theology are described. Its concern revolves about the basic question, Is there a transcendent being?—a question which current theological studies cannot answer and one which has caught Catholic theology unawares. Present-day theology is largely biblical, and thus far there is no biblical theology which directly relates to the nonbeliever. The Bible as understood from within is rarely related to man as he here and now exists. For that reason T. J. J. Altizer, W. Hamilton and their colleagues "are performing a hermeneutic work left undone by exegetes, for these men are offering both an *existentzial* and an *existenziell* interpretation of the Bible."

Nowadays exegesis should be practiced within an international and ecumenical community composed of exegetes, theologians, biblical theologians, philosophers, scientists, professional men, believers and nonbelievers, and these scholars should continually ask themselves, How is our work directly relating to the world in which we find ourselves?

Among the thoughts which could be suggested for consideration to the death of God theologians are the following. The discontinuity between the word of God as believed and the word of man as believed is not so radical as they would have it. Further, these theologians reject certain doctrinal presuppositions in order better to achieve involvement in the world. However, in the Bible the commandment to love the neighbor is based upon the authority of God. Now if Jesus is proposed merely as a man in place of God, he would have no more divine authority than would a Socrates.

Furthermore, to reject the Church because of its imperfections and to substitute an entirely secular regime, overlooks history's testimony to man's tendency for evil as witnessed by wars, persecutions and injustice. The theological virtues of faith, hope and charity have also a sociological value. Finally, the death of God theology seems not so much a protest against the Church and revelation as against the defects in theology and exegesis.—J.J.C.

778. A. GRABNER-HAIDER, "Paraklese und Biblische Hermeneutik," *Catholica* 21 (3, '67) 213-221.

A theory of biblical hermeneutics must be closely related to the Church's understanding and preaching of the Scriptures. It will draw upon two distinct structures: biblical *paraklēsis* (encouragement/appeal), and what might be called *Fremdprophetie*, the challenge to the Church from contemporary secular environment. Paul uses *paraklēsis* in the sense of a warning, challenge or exhortation and as early as 1 Thes 2:2 ff. he links the gospel itself with *paraklēsis*. Whether he be quoting hymns or Christological formulas or appealing to OT texts, he shows that the gospel message requires a corresponding human response manifested in a life worthy of Christ's future promises. Paul's *paraklēsis* is pre-eminently a challenge to man for radical decision, or as the proponents of existential interpretation would say, a call to self-determination through encounter.

Paraklēsis is a prophetic service in the Church and a gift of the Spirit. It shows that the gospel is meant to strengthen the believer in his faith or to assist the non-believer to surpass an inadequate stage of understanding. This prophetic work is achieved essentially through dialogue: between Christians (i.e. between the believer and Christ speaking through the apostle), or again between the non-believing world and the preacher. In this last connection the preached word must be thoroughly impregnated with the word of Christ but likewise imbued with the thought-patterns and language of the contemporary world. Paul himself, when he composed his lists of virtues in a style reminiscent of Qumran's, or when he used the diatribe as the Stoics and Cynics, employed forms of speech derived from his contemporary culture.—M.A.F.

779. H. KIMMERLE, "Hermeneutical Theory or Ontological Hermeneutics," *JournTheolChurch* 4 ('67) 107-121.

Translation of an article in *ZeitTheolKirche* 59 (1, '62) 114-130 [§ 7-417].

780. J. MOLTSMANN, "Existenzgeschichte und Weltgeschichte. Auf dem Wege zu einer politischen Hermeneutik des Evangeliums," *Evangelische Kommentare* 1 (1, '68) 13-20.

Modern historical consciousness raises the problem: How can the past affect the present so as to further man's freedom for the future? Bultmann's existential hermeneutic is characterized by questioning about the meaning of the individual's "historical" existence. But the individual participates in the political, social and technological history of mankind. In his responsibility for the common future he inquires into the meaning of the whole course of history and finds an understanding of the past.

For the young Marx, religious notions are the expression of real misery, a protest against it and the opium of people in misery. Christ's cross is the expression of human misery, his resurrection the true protest against it. Christian faith means obedience in political activity to set man free. Theology prepares the way for future freedom through historical, ideological and institutional criticism, Christian hermeneutics go beyond questions of proclamation and language to include the political shape of the Church and the ethical form of Christian life. In the changing situations of history the constant is the relation to the crucified Jesus. In the face of ever new forms of alienation, sin and misery the Church's proclamation and life are directed to Christ's future and our coming freedom. Christians are committed to showing their hope for bodily redemption in action. They are to bring justice and freedom to those deprived of recognition and independence. The Church should not restrict herself to forgiving spiritual sins and seeking the salvation of souls in "the other world." Finally, we need hope in the face of guilt and death. Political and social activity are not enough. God himself comes to man.—G.G.O'C.

781. W. PANNENBERG, "Hermeneutics and Universal History," *JournTheol Church* 4 ('67) 122-152.

Translation of an article in *ZeitTheolKirche* 60 (1, '63) 90-121 [§ 8-818].

782. E. SIMONS, "Die Bedeutung der Hermeneutik für die katholische Theologie," *Catholica* 21 (3, '67) 184-212.

Although little explicit theorizing about hermeneutics is present in Catholic theology, a hermeneutical principle is indeed implicitly at work. Despite Catholic belief in an ecclesiastical magisterium which interprets Scripture and tradition, a hermeneutic theory is necessary. More attention to this immanent process would help to distinguish sometimes inadequate expressions of faith from the revelation-event itself. Since our understanding of the Bible is not identical with the original speech-event but rather corresponds to it, we are brought to ask

what is the regulative authentication of this correspondence. The immanence of a text, be it of the Bible or of a dogmatic judgment, must be complemented by a transcendent principle, or ultimately by a "transimmanent" norm. In other words, Bible and dogma, considered as texts, are objectivations of an experience of salvation-history and must be interpreted in light of the life and resurrection of the incarnate Word. This preoccupation with a theory of understanding for revelation is the task of hermeneutics.—M.A.F.

783. A. VÖGTLE, "Die hermeneutische Relevanz des geschichtlichen Charakters der Christusoffenbarung," *EphTheolLuv* 43 (3-4, '67) 470-487.

A priori one cannot exclude the possibility that God revealed himself in the words and works of Jesus and that Jesus was the definitive revealer and mediator. However, it would be a distorted concept of Christ's revelation to suppose that he had to reveal everything during his earthly life, that there was a material continuity between the preaching and the preached Christ. Rather, Jesus' revelation was progressive, the resurrection marking the beginning of a new phase.

In the divine plan the Jewish leaders' rejection of Jesus was able to mark the beginning of a new period of salvation. The admission of a developing revelation makes it possible to recognize that events such as Paul's conversion and the entrance of the Gentiles into the Church were divinely intended. It was the resurrection that firmly convinced the apostles that their crucified Jesus was now the glorified Lord speaking and acting in a higher manner. The NT itself witnesses to the gradual unfolding of revelation, e.g. 1 Cor emphasizes Christ's death as the atonement for men's sins while the Synoptics present the Passion as fulfilling the prophecies concerning the Suffering Servant. Furthermore, the idea of an expanding revelation throws light on the relation between the earthly Jesus and the glorified Christ; it also explains the nature of the oral and the written tradition concerning Jesus. As revelation unfolded itself there was need of some warrant that the later aspects were in accord with the earlier teaching, and the NT books assign this role to the Spirit. And because the Spirit works in and through the Church the scholar must assess the function the Church and her tradition have in handing on revelation.—J.J.C.

History and Myth

784. K.-H. BARTELS, "Historische und theologische Interpretation des Neuen Testaments," *EvangTheol* 27 (11, '67) 621-624.

A. Nitschke [cf. § 12-18] bases his views in part on a false assumption, namely that the biblical witnesses can be regarded as historical "reports." The Gospels fit that description neither in nature nor in intention, and N misinterprets them in evaluating their evidence. On the other hand, N correctly draws attention to the exclusiveness with which many contemporary biblical theologians assert their views. The sources do not permit apodictic statements of interpretation.—G.W.M.

785. M. S. ENSLIN, "Interpreting the Bible and the Role of Myth," *AndNewt Quart* 8 (3, '68) 163-179.

There are two tasks involved in interpretation: (1) to avoid reading into a text something which the men who wrote it did not mean or know about, and (2) to avoid trying to force the texts into a modern or alien framework.

Bultmann's use of the words "myth" and "demythologizing" are unfortunate because they address themselves to a very important problem, i.e. realizing that in Scripture, as is the case with many antique shops along our highways, there are both "treasures and trash, jewels and junk," and yet these words carry with them the baggage of Bultmann's own existentialism and mythological *Heilsgeschichte*. Bultmann does not go far enough. Further, he betrays a Lutheran bias to Paul and ignores the Sermon on the Mount while concentrating on the hill of Calvary. The earliest message of Jesus' followers was not the Pauline preaching of the cross, but the coming of the Son of Man, who had been identified with the crucified Jesus. To the early Christian this was no myth, but sober lively fact. The Bible must be seen through the eyes of reason, not revelation, so that we can prize the values therein contained.—R.J.P.

786. W. FRESENIUS, "Geschichte und Historie," *EvangTheol* 27 (11, '67) 624-627.

The present-day lack of uniformity in the use of the words *Geschichte* and *Historie* prompts an attempt to define them. (1) *Geschichte* is that which happened, happens and will happen, i.e. a past event which works itself out in the present and reaches into the future. (2) *Historie* refers to past events that belong merely to the past and have no real significance for the present. Though both OT and NT contain many elements of *Historie*, the essence of their message, God's dealing with men in Israel and through Jesus Christ, are examples of *Geschichte*. God alone makes *Geschichte*, and he is and remains the Lord of *Geschichte*.—G.W.M.

787. B. GIRARDIN, "Le langage et le mythe," *FreibZeitPhilTheol* 13-14 (3, '66-'67) 401-412.

To comprehend properly the affirmations of Scripture one must possess a well-balanced conception of the phenomenon of language. Philosophic analysis of language along the lines of Heidegger and Ricoeur alerts one to the uniqueness of each language's world view and to the fact that words draw their significance from the totality of human experience. In religious affirmations the hermeneutic task is rendered more difficult, since besides objectivized myths with stable terminologies there are also diffused myths with unexpressed, underlying presuppositions. The criterion for understanding biblical affirmations will be then not only the quality of affirmation but the noetic structure of what is affirmed.—M.A.F.

788. S. GRZYBEK, "Zarys historii zbawienia (De elementis quae historiam salutis constituunt)," *RuchBibLit* 20 (4-5, '67) 209-218.

History of salvation can be defined as the sum total of certain temporal events, mutually interconnected so as to form an organic unity, evaluated in the light of faith, and intended by God as the means by which he realizes the salvation of man. This history can be of a Christological or theocentric orientation depending on the major emphasis. In either case, historical events are important as, e.g. the call of Abraham, Exodus from Egypt, Covenant at Sinai, and the acquisition of the promised land. Of course, the key to the understanding and appreciation of these elements is the word of God, for he works salvation by both word and deed.—J.P.

789. E. KÄSEMANN, "Vom theologischen Recht historisch-kritischer Exegese," *ZeitTheolKirche* 64 (3, '67) 259-281.

Because the locus of the gospel is human reality, Christian theology opposes all illusion and, of necessity, has an anti-idealistic and anti-religious thrust. Historical criticism comports with this purpose and thrust in promising and granting access to reality. Without the latter we lose contact with our world in which the Church is to realize its mission and the Christian his freedom. This freedom, which is freighted with risk, is to be applied in our use of the Bible.

Although it is not its aim, historical criticism has the effect of disclosing that faith's justification and promise cannot be validated by history. Thus, it opposes naïve, Docetic enthusiasm. It has uncovered the great tension between verifiable facts and their theological interpretation in the Bible. Hence, it is understandable why hermeneutics has attained a key position in theology today.

The strength of Bultmann's program of demythologizing is that its analysis of human existence is determined by the doctrine of justification by faith. Yet, existential analysis is too formal and imprecise, and a younger generation finds it an inadequate expression of its own experience with reality. Moreover, a contemporary understanding of reality cannot be the norm, but is merely one among other aids in interpretation.

While the gospel cannot be reduced to a description of existence, a greater danger in interpretation is a Docetic treatment of the Bible which separates a sphere of the holy from the profane. The theological justification of historical criticism consists in the fact that it breaks through the Docetism dominating the Church today. It allows the halo over biblical history to be understood as the confession of a believing community and clears a view to the cross of Jesus that is blurred by pious ideology.—T.W.L.

790. H. KOESTER, "The Rôle of Myth in the New Testament," *AndNewtQuart* 8 (3, '68) 180-195.

The problem of interpretation and the understanding of the role of myth in specific exegetical and theological applications are far more urgent problems than the theoretical search for a better definition of the word "myth." In the experience of faith, mythological language prevents faith from being lost to the

world and to works. But there is also a tension here, for faith can be lost in myth if the mythological language used is not interpreted critically.

The myth of the kingdom of God and the myth of the resurrection show how the NT critically interprets mythological concepts, so as to focus upon the Christian life as an existence within history and not outside of it. In terms of the kingdom of God, Jesus' call for unconditional love implies a radical demythologizing of a traditional apocalyptic expectation. That Jesus was raised implied that an eschatological act of God was no longer an object of hope and expectation, but had become a historical reality. Biblical theology must address itself to the task of clarifying the relationship between myth and a historical revelation.—R.J.P.

791. D. W. Lotz, "A Critique: 'Two Levels of History,'" *ConcTheolMon* 39 (1, '68) 28-35.

Against J. M. Robinson and R. Bultmann all history eventually deals with facts; they reduce historical facts to subjective experiences. Bultmann's claim that precisely its immunity from proof is the Christian proclamation's protection from being mythological is absurd. The distinction between "objective-historical" and "existential-historical" is meaningful, for it asserts that theological but true history is qualitatively different from scientific history. The theologian *qua* historian is concerned with history as God's sphere of revelation *pro nobis*. Bultmann demands a *sacrificium intellectus* with regard to the historic underpinning of the gospel. The actual problem is to maintain the distinction between the "neutral" and "personal" levels of history.—J.O'R.

792. J. VAN SETERS, "History and Myth in Biblical Interpretation," *AndNewt Quart* 8 (3, '68) 154-162.

History is the record of past events and achievements which arise out of human activity, while myth is religious language, symbolic and ritualistic, and as such it is an understanding of human existence which is different from the historical or scientific. Every community, ancient or modern, has or attempts to have a sacred tradition expressed in terms of its origin, history and ideals. The events of history operating in this myth may very well be actual events, but the interpreter must be careful to distinguish between the events of history and the interpretation of those events through the eyes of the community's sacred tradition.

In the interpretation of this sacred tradition (myth), one must deal with the problem of re-presenting the ultimate theological convictions and moral values in the form of a new mythology (theology). The vital link between the old myth and the re-presented myth must be a continuity in a community of faith.

What is here proposed is the "newest hermeneutic," which will first delineate fully the tension between the historical situation, both ancient and modern, and the tradition. But it will also see how the word of God from the tradition was continually actualized for the community of faith as a new word in ever new situations from the biblical period to the present.—R.J.P.

793. K. WARD, "Myth and Fact in Christianity," *ScotJournTheol* 20 (4, '67) 385-396.

One cannot consistently accept Bultmann's assertion that God exercises no empirically detectable effect upon the world and, at the same time, affirm the central importance and the uniqueness of Christ for authentic existence. If God acts in Jesus by disclosing himself and if he creates a new possibility of life in men by these acts, then (despite all Bultmann says elsewhere) God is here entering into causal relations with the world and is bringing about an ontological change in man's nature. Furthermore, if the disclosure of God in Jesus makes authenticity possible and if this authenticity is to be anything beyond what is purely subjective, the disclosure must have some basis in empirical fact. Only because the disclosure of God centered on the historic Christ is veridical, can one call the Christian way of life "authentic."—D.J.H.

Texts and Versions

794. V. A. DEARING, "Some Notes on Genealogical Methods in Textual Criticism," *NovTest* 9 (4, '67) 278-297.

B. M. Metzger, in his *The Text of the New Testament* (1964), states that the basic principle which underlies the process of constructing a stemma or family tree of MSS is that, apart from accident, identity of reading implies identity of origin. Because this principle is itself based on the assumption that the immediate hypothetical ancestor of one group of MSS will not be also a more remote ancestor of another group of MSS, the total aggregate of possibilities which should be taken into account in determining the stemma is unwarrantedly limited. Actually, there are two steps in this process: (1) determination of the essential linkage between the MSS and (2) determination of the archetype. If the rules laid down by W. Greg in his *The Calculus of Variants* (as further specified by the author), in regard to simple variations, complex variations and abnormal agreements, are followed in determining the essential linkage of MSS, then the determination of the archetype will proceed according to rules which are inherent in the logic of textual criticism itself.—F.M.

- 795r. *The Greek New Testament*, ed. K. Aland *et al.* [cf. *NTA* 11, p. 144; §§ 12-41r—45r].

(I. A. Sparks, "Eclectic and Premature," *Interpretation* 22 [1, '68] 92-96):—Descriptive summary and critique. The citing of the lectionaries, minuscules and papyri is a valuable addition. P⁷⁵ has clearly usurped the role of honor previously held by the great uncials. The edition agrees with Westcott-Hort more than with any other modern edition, a tribute to the continuing power of the theory and judgment of these scholars. The text is eclectic because variants are given only for those passages which are considered of "exegetical significance." The general absence of variant readings encourages a false confidence, for one tends to forget that other modern editions repeatedly diverge and that he is actually reading a selected text. Furthermore the forthcoming 26th edition

of Nestle-Aland will be very similar to the *Greek New Testament* which is therefore premature, since neither edition brings us closer to our real need, a complete, critical apparatus on which to build a new critical text.—J.J.C.

796. C. M. MARTINI, "Orientationes actuales criticae textus Novi Testamenti in luce inventionum recentiorum," *VerbDom* 45 (4, '67) 218-227.

There is great activity in the field of NT textual criticism. (a) New *instrumenta* are appearing, notably K. Aland's *Synopsis Quattuor Evangeliorum* and his *Greek New Testament*. (b) But there is some disagreement about method. Instead of Westcott-Hort's principle that "knowledge of documents should precede judgment upon readings," G. D. Kilpatrick favors an eclectic method of weighing individual readings on their internal merits. (c) However, M's discovery that the 2nd-century P⁷⁵ supports many of the readings of B (Vaticanus) requires that the age of a reading be taken into account; "internal" and "external" criticism must go hand in hand.—J.F.Bl.

797. R. J. SWANSON, "Notes on the Critical Apparatus in Aland's *Synopsis Quattuor Evangeliorum*," *HarvTheolRev* 61 (1, '68) 39-50.

An analysis and evaluation of Aland's citation of P⁴⁵, Sinaiticus and Clement of Alexandria, suggesting lists of corrections, citations in support of readings given and the addition of noteworthy readings. "This cursory sketch indicates that there is much work to be done to bring this working tool of the student of the NT up to acceptable standards."—G.W.M.

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798. M. BOGAERT, "Bulletin d'ancienne littérature chrétienne latine. Tome V. Bulletin de la Bible latine," *RevBén* 77 (3-4, '67) [113]-[140]. [Cf. §§ 10-30; 11-599.]

799. S. P. BROCK, "Greek Words in the Syriac Gospels (*VET* and *PE*)," *Muséon* 80 (3-4, '67) 389-426.

The incidence of Greek words in Syriac has been a neglected area of study except in the work of A. Schall. As a contribution to the question this article lists and discusses individually the Greek words occurring in the Old Syriac and Peshitta Gospels. The words are then listed in subject categories and a few general observations are made.—G.W.M.

- 800r. *The Four Translation New Testament: King James; New American Standard Bible; Williams—In the Language of the People; Beck—In the Language of Today* (Chicago: Moody Press, 1966), xxviii and 739 pp.

(F. W. Danker, "Another Parallel-Column Bible," *ConcTheolMon* 39 [4, '68] 273-275):—Critical remarks are confined chiefly to the New American Standard (NAS) and the C. B. Williams versions. The NAS contains many infelicities and inaccuracies and, in general policies, inconsistencies, but it also

offers numerous improvements. Williams is the best guide of the four for the Greekless reader. The layman would be well advised to go first to the NEB or the RSV for the fruits of broader scholarship.—G.W.M.

801r. *The Jerusalem Bible*, ed. A. Jones [cf. §§ 12-492r—493r].

(J. Barr, "Biblical Translation and the Church," *NewBlackfr* 49 [574, '68] 285-292):—The translation wisely takes a middle course between formal and dynamic equivalence; it contains both excellent renderings and unfortunate ones, e.g., in the latter category, the consistent use of "Yahweh" in the OT. Though one can often disagree with their content, the notes are genuinely helpful for the general reader. The introductions need to be rewritten for more clarity and balance. And regrettably the version may perform a disservice by failing to retain contact (in notes, etc.) with the Vulgate tradition.—G.W.M.

802r. *The New Testament of the Holy Bible. Confraternity Version*, ed. J. A. Grispino [cf. *NTA* 12, p. 132].

(R. W. F. Wootton, *BibTrans* 19 [1, '68] 42-45):—Comments are made here principally on the notes in the volume, which often correct the Vulgate readings but occasionally leave some points obscure. There is much less of conservative doctrinal positions than one might expect. Several notes are compared with those of the Jerusalem Bible.—G.W.M.

803. C. H. H. SCOBIE, "Two Recent New Testament Texts and Translations," *CanJournTheol* 14 (1, '68) 54-63.

Analysis and comparison of *The New Testament in Today's English Version* and the NT of *The Jerusalem Bible*. (1) The underlying texts represent in general a trend away from the "Neutral" text toward an "eclecticism." (2) The most striking aspect of the translations is that they are genuinely new, quite independent of previous English versions. (3) Both versions have various (and different) aids to understanding. Critical remarks are offered on some details of these three points.—G.W.M.

804. W. E. SPECHT, "The Use of Italics in English Versions of the New Testament," *AndUnivSemStud* 6 (1, '68) 88-109.

Since the 16th century many English Bibles have employed italics to indicate words supplied in the version which have no equivalent in the original. The KJ, RV and ASV adopted this practice, but most modern translations with good reason have discontinued it. The article traces the history of the practice, gives instances of the usage and exemplifies its inconsistency. The study concludes that the practice rests upon an idea which is almost impossible to carry out accurately and consistently. Moreover, it is based upon a word-for-word concept of translation. However, it is rare for a Hebrew, Aramaic or Greek word in the Bible to have an exact equivalent in English. Translation consists in producing in the receptor language the closest natural equivalent to the message of the source language, first in meaning and secondly in style.—J.J.C.

NT General

805. P. DACQUINO, "L'aggettivo 'Spiritualis' nei testi liturgici," *RivistBib* 15 (3, '67) 275-279.

Spiritus can have two meanings: in classical Latin it denotes the spiritual aspect of man as opposed to the material side, while in biblical Latin it means the Spirit of God, the Holy Spirit. So the adjective "spiritualis" could emphasize any relationship with the "Divine Spirit."

The adjective *pneumatikos* as used in the Gospels and in the Pauline Epistles could mean: (1) the special divine action which initiates all that has an extraordinary and mysterious character, (2) the work of the Holy Spirit in the economy of salvation. Further, the adjective *pneumatikos* was used by the Latin and Greek Fathers to express the holy and mysterious character of the Eucharistic elements, not their spirituality in the modern sense of the term.—C.S.

806. C. J. GALLOWAY, "The Christian Gospel," *BibToday* 36 ('68) 2489-95.

A survey of the uses and meaning of the term *euangelion*, showing the debt of NT usage to the pagan sense of proclaiming a new monarch and the Isaian sense of announcing the era of salvation.

807. G. CARD. GARRONE, "Pierre le Pasteur," *Gregorianum* 49 (1, '68) 5-10.

Jesus as the Good Shepherd carefully prepared Peter to be the shepherd of his flock. The character and virtues of the apostle emerge clearly from the Gospels, the Acts and the Petrine writings.—J.J.C.

808. R. M. GRANT, "American New Testament Study, 1926-1956," *JournBibLit* 87 (1, '68) 42-50.

A survey of the characteristics, trends, strengths and weaknesses, and important literature of the period. "The permanently valuable work of 1926-1956 is in essence historical."

809. R. GRYSON, "L'Ange de Yahvé," *CollMech* 52 (6, '67) 474-482.

The "angel of the Lord" is unknown to the Hebrew and the Greek Bible. He is the creation of translators and commentators. Yahweh had a celestial court and used its members occasionally as messengers. In some early biblical accounts God appears in human form, but later editors removed the anthropomorphism, changing "Yahweh" to "a messenger (angel) of Yahweh."—J.J.C.

- 810r. E. HAENCHEN, *Gott und Mensch* [cf. *NTA* 10, p. 129].

(W. G. Kümmel, *TheolLitZeit* 92 [10, '67] 762-764):—Extensive summary of contents. Praised. Several lapses in references, etc., are noted.—J.J.C.

811. I. W. J. HOPKINS, "Maps and Plans of Bible Lands," *EvangQuart* 40 (1, '68) 28-33.

A brief survey of the development of map making and the work done in Egypt, Palestine and the Near East, is followed by a discussion of general maps which cover a major area in a few sheets, large scale maps which cover a small area in great detail, and finally of town plans.—J.J.C.

- 812r. J. JEREMIAS, *Abba. Studien zur neutestamentlichen Theologie und Zeitgeschichte* [cf. *NTA* 10, p. 429].

(G. Haufe, *TheolLitZeit* 92 [10, '67] 764-765):—Summary. J exhibits a mastery of the Jewish background, but the Hellenistic background is almost ignored. Coupled with great accuracy in research on individual points is a tendency to surprising hypotheses, e.g. the interpretations of Mk 14:9 and Mt 7:6a.—J.J.C.

- 813r. ———, *Idem.*

(J. McRay, "*Abba*," *RestorQuart* 10 [4, '67] 222-224):—The work has much to commend it, but some reservations are in order. (1) The argument is based rather heavily on silence. (2) It is not always clear that the Aramaic *abba* lies behind the Greek terms for Father which Jesus uses in the Gospels. (3) J assumes that the Synoptics preceded the Fourth Gospel.—J.J.C.

814. H. LJUNGVİK, "Översättningsförslag och språkliga förklaringar till skilda ställen i Nya Testamentet" [Translation Suggestions and Philological Explanations for Certain New Testament Passages], *SvenskExegÅrs* 30 ('65) 102-120; 32 ('67) 121-147.

Detailed suggestions are made for a variety of specific passages and for certain uses of particles and prepositions. In Part II the proposals deal with certain adverbs, elliptical expressions, the meaning of some verbs and abstract verbal substantives.

815. J.-C. MARGOT, "The Translation of *ouai*," *BibTrans* 19 (1, '68) 26-27.

"Translators should bear in mind, more than has been the case hitherto, the two different connotations of *ouai*, and should either choose a term denoting pain and sorrow, or one denoting displeasure, cursing and condemnation."

- 816r. *Miracles*, ed. C. F. D. Moule [cf. *NTA* 11, p. 142].

(A. M. G. Stephenson, "Miracles: A Review-Article," *ModChurch* 11 [2, '68] 111-114):—A brief survey of some important British publications on the subject of miracles is used to situate the present volume. "It is a valuable symposium—though possibly of more value to the Biblical scholar than the philosopher and Christian apologist."

817. H. K. MOULTON, "Of," *BibTrans* 19 (1, '68) 18-25.

An analysis of the various types of genitival expressions occurring in sample NT chapters (Mt 18; 1 Cor 11; Eph 4) is given in order to alert translators to the problems inherent in dealing with the genitive in various receptor languages. Some additional examples of "adjectival," objective, subjective and descriptive genitives and problematic occurrences in Rom 4:12 and 2 Cor 13:13 are discussed in more detail.—G.W.M.

818. E. PAX, "Stilistische Beobachtungen an neutralen Redewendungen im Neuen Testament," *StudBibFrancLibAnn* 17 ('67) 335-347.

Neutral pronouns (e.g. 1 Jn 1:1-3; Rom 6:10), adjectives (Rom 2:4; 1 Cor 1:25, etc.) and impersonal constructions (Apoc 3:2) often have a synthetic and symbolic character, giving a general view of events, thoughts and forces without entering into particulars. The use of the neuter is an important stylistic aid for preaching. Naturally the usage occurs also in other religions and cultures, and there it implies at times a mythical view of the world. The newness of the Christian message, however, subordinated this stylistic usage to a new motivation and made it relevant in a unique way.—J.J.C.

819. M. WATSON, "The Semitic Element in New Testament Greek," *Restor Quart* 10 (4, '67) 225-230.

Some find the explanation for the peculiarities of NT Greek in the Koine (A. Deissmann) or in underlying oral or written Aramaic documents (C. C. Torrey, C. F. Burney, M. Black) or in Septuagintalisms (H. F. D. Sparks). However, recent studies by H. S. Gehman, N. Turner and M. Wilcox suggest that the language of the NT should be classified as Semitic Koine, a unique type distinct from both the literary and non-literary Koine. Consequently the principal means for understanding this Greek must come from a knowledge of its Jewish background and especially of the profound influence which the LXX exerted upon the NT.—J.J.C.

Bulletins

820. A. M. DUBARLE, "Bulletin de théologie biblique," *RevSciPhilThéol* 52 (1, '68) 83-118.

Though mainly concerned with the OT, this bulletin discusses works on hermeneutics, introduction, history of interpretation and several biblical-theological themes.

821. R. P. MARTIN, "A Mediocre Year for New Testament Volumes," *Christ Today* 12 (1, '68) 426-428.

A bulletin of works appearing in 1967.

822. M. RESE, "Die Rolle des Alten Testaments im Neuen Testament," *Verk Forsch* 12 (2, '67) 87-97.

A bulletin which presents a critical discussion principally of A. Suhl, *Die Funktion der alttestamentlichen Zitate und Anspielungen im Markusevangelium* (1965), and briefly of H. Ulonska, *Paulus und das Alte Testament* (1964).

823. M. RESE, "Zum gegenwärtigen Stand der neutestamentlichen Einleitungswissenschaft," *VerkForsch* 12 (2, '67) 29-38.

A bulletin on works of introduction, the Synoptic problem and the NT apocrypha.

824. H. RUSCHE, "Exegeten und Exegese im 20. Jahrhundert. Bemerkungen zu drei Neuerscheinungen," *BibLeben* 8 (4, '67) 303-310.

Three books are described and recommended. *Tendenzen der Theologie im 20. Jahrhundert. Eine Geschichte in Porträts*, ed. H. J. Schultz (1966) has devoted 21 of its 100 entries to internationally famous exegetes. H. Zahrnt, *Die Sache mit Gott. Die protestantische Theologie im 20. Jahrhundert* (1967) includes discussions on influential Protestant exegetes, concentrating on their philosophy and theology rather than on their exegesis. In *Was ist Theologie?*, ed. E. Neuhausler and E. Gössmann (1966), several scholars treat various aspects of biblical studies. The book will prove valuable for anyone who wishes to become acquainted with modern Catholic exegesis.—J.J.C.

825. L. SWAIN, "Notes on Recent Work: Scripture," *ClerRev* 53 (2, '68) 125-134.

GOSPELS—ACTS

Gospels (General)

826. F. ASENSIO, "Formación apostólica de los 'Doce' y misión histórico-simbólica de ensayo," *Gregorianum* 49 (1, '68) 58-74.

Jesus devoted much time to the formation of his apostles and sent them on a limited domestic mission in Palestine, thus preparing them for the definitive mission which commenced after the resurrection. Though the preliminary and the later missions differ in their scope, both are based upon Jesus' *exousia*, the power which he received from the Father and communicated to the Twelve. The transition from the training, the domestic mission, to the universal, definitive one was natural. In both cases the *exousia* is rooted in the Jesus of the Gospels and thus makes doubtful any later ecclesiastical influence.—J.J.C.

827. F. DATTLER, "Observaciones sobre los hermanos de Jesús," *RevistBib* 29 (4, '67) 227-228.

A brief survey and interpretation of the NT data about the brothers of Jesus.

828. W.-L. DULIÈRE, "Les adaptations de Jean le Baptiste à la structuration du Nouveau Testament," *ZeitRelGeist* 19 (4, '67) 308-320.

Analysis of relevant NT texts raises problems regarding the actual historical relationship between Jesus and John the Baptist. John's question from prison to be relayed by his disciples in Mt 11:2 (Lk 7:19) suggests no knowledge on his part that Jesus is his cousin or that at his baptism Jesus was proclaimed "Son of God." Furthermore, John's witness to Jesus in Jn 1:31-32 implies that he did not know Jesus until his baptism. In fact, there is evidence that their followers formed two different schools. Jn 3:22-24 mentions competition in baptismal activity. Also, John the Baptist seems to conceive baptism as a washing away of moral faults, while Jesus is more interested in the coming of the Paraclete and baptism by fire and the Spirit. John's followers practiced a strict asceticism while Jesus' disciples did not (Mt 11:18-19; Lk 7:33-35). According to Acts 19:2-4, John apparently did not order an immediate halt to his disciples' activity once he had known Jesus. In the early Church, however, John the Baptist, the well-known contemporary of Jesus and minister to the sinners and the outcasts, is subordinated to Jesus and is depicted as his precursor. Such is the subordination that even in the womb he bears witness to Jesus and, later on, advises his own disciples to follow Jesus (Jn 1:35-39).—D.J.H.

829. P. GAECHTER, "Die 'Brüder' Jesu," *ZeitKathTheol* 89 (4, '67) 458-459.

In the NT the expression "the brothers of Jesus" must be understood only against the background of Oriental usage in which the term refers to a far wider circle than the immediate family. A series of Near Eastern examples from the OT and from non-biblical sources, ancient and modern, support this conclusion.—G.W.M.

830. A. JAUBERT, "Le mercredi où Jésus fut livré," *NTStud* 14 (2, '68) 145-164.

Evidence from the Fathers and the liturgy confirms the long chronology of the Passion. The liturgy helps to explain the Wednesday solemnity and makes it clear why so many events were crowded into Thursday night and Friday. Also, in the early Church there was a tendency not to follow the official Jewish calendar, e.g. for the Passover, but to observe certain anniversaries on fixed days of the week. Finally, information about the calendar used in Palestine has been acquired from discoveries at Masada.—J.J.C.

831. M. MIGUENS, "Kephàs, Ho Pétros y el primado de Pedro," *StudBibFranc LibAnn* 17 ('67) 348-364.

The NT texts show that the first Christians, both Jewish and Gentile, recognized that the name *kephas* was functional and indicated that Simon was the foundation for all the churches, even for those founded by other apostles. Paul expressly refers to Peter's dignity. Belief in Simon Peter as the foundation of the Church cannot be a creation of the primitive community; it must have its roots in the words of Christ himself as the Gospels testify.—J.J.C.

Jesus

832. R. BATEY, "Ernst Käsemann's Question Concerning the Historical Jesus," *RestorQuart* 10 (4, '67) 196-200.

A summary and brief critique of the controversy between E. Käsemann and R. Bultmann regarding the historical Jesus. Käsemann's attack on Bultmann is based on the recognition that the NT contains several theological perspectives which should not be reduced to a single system. Furthermore, lack of interest in the historical Jesus could open the door to the threat of the early enthusiasts who appear to have seen in the possession of the Spirit an authority independent of the preaching of the historical Jesus.—J.J.C.

833. J. M. BOICE, "New Vistas in Historical Jesus Research," *ChristToday* 12 (12, '68) 579-582.

A survey of trends in research from H. S. Reimarus to the post-Bultmannians.

- 834r. S. G. F. BRANDON, *Jesus and the Zealots* [cf. *NTA* 12, p. 133; §§ 12-99r—100r].

(J. Bligh, *HeythJourn* 9 [1, '68] 55-58):—The claim that the NT writers, chiefly Mark and Paul, transformed Jesus from a Zealot sympathizer into an unhistorical "pacific Jesus" contradicts much of the NT. The pious fraud ascribed to the biblical authors is improbable and reprehensible and could hardly explain the emergence of a great religion.—J.J.C.

- 835r. ———, *Idem*.

(W. R. Farmer and S. G. F. Brandon, "Jesus and the Zealots: A Discussion," *ModChurch* 11 [2, '68] 117-120):—The first half of the book is accurate and definitive, but the remainder is problematic, "containing much that is substantial and valid but also much that is unsatisfactory." B seems too much influenced by 19th-century criticism; he too readily accepts Markan priority and the opposition between Paul and Jesus. The relationship of Paul to Zealotism still needs to be explored. The book rightly forces us to consider the political, social and religious history of 1st-century Palestinian Judaism as part of the problem of Christian origins.

In a brief rejoinder, B defends his acceptance of the priority of Mk and his views on the opposition between Paul and the Zealots.—G.W.M.

836. F. G. CREMER, "Der geschichtliche Jesus und der Christus des Glaubens im Zeugnis des Neuen Testamentes," *BibKirche* 22 (4, '67) 123-129.

That Jesus is the Christ is evident from the manner in which the Passion is described in terms borrowed from the OT. 1 Pet 2:21-25 is based upon Isa 53:4-11, and Ps 22 has inspired several Gospel texts which portray the sufferings of Calvary. The oral gospel, the preaching of the good news of salvation-history, preceded the written Gospels which appeared only after Easter but are

founded upon occurrences prior to Easter as remembered by living witnesses, the apostles and disciples. The Evangelists, however, did not merely repeat the traditions they received; they selected, adapted and developed various items from the life and teaching of Jesus according to the needs of the Church.—J.J.C.

837. H. MERKEL, "Jesus und die Pharisäer," *NTStud* 14 (2, '68) 194-208.

Some think the early community created the Synoptic accounts of Jesus' conflicts with the Pharisees. This is unlikely, because as a Pharisee Paul persecuted the Church, and he would hardly have done so if only a few years previously Jesus and the Pharisees had been in agreement. Other scholars assert that Matthew is largely responsible for the anti-Pharisaism in the Gospels. The Evangelist, who seems to have been a converted rabbi, has several items which favor the Pharisees (do what they tell you, Mt 23:2; Jesus came to fulfill the Law, Mt 5:17) and other statements which censure them (the woes of Mt 23). However, it appears that the Evangelist does not condemn Pharisaism as such but only its hypocrisy, and similar attacks upon this hypocrisy are found in the Dead Sea Scrolls and even in the writings of the Pharisees themselves.

That Jesus' teaching fundamentally differed from that of the Pharisees is clear from his attitude on fasting (Mk 2:1-12), Sabbath observance (Mk 2:23-28) and ritually clean and unclean foods (Mk 7:19). It was not this or that defect in the Pharisees that Jesus attacked but Pharisaism itself, since he condemned its attitude toward God and the neighbor. Furthermore, Jesus did not, like the prophets, appeal to special revelation; neither did he, like the Scribes, usually appeal to Scripture; rather he spoke as one having authority, the unique authority of God's Son.—J.J.C.

838r. N. PERRIN, *Rediscovering the Teaching of Jesus* [cf. *NTA* 11, p. 376; § 12-526r].

(J. T. Sanders, "The Touchstone of Christian Theology," *Interpretation* 22 [1, '68] 89-92):—P is at his best when summarizing and analyzing the course of a developing discussion or the progress of scholarly opinion and when dealing with rabbinic parallels to Synoptic material. In general, individual exegeses are weaker, and in the parables he is too likely to follow J. Jeremias. The criteria proposed for determining authentic sayings seem not always to be followed, especially when at times the Synoptic tradition's being dissimilar to Judaism and the early Church is equated with Jesus' dissimilarity. Regarding the future Son-of-Man sayings, if these are, as P claims, creations of early Christian exegesis, why are they all placed on the lips of Jesus?—J.J.C.

839. C. S. RODD, "Are the Ethics of Jesus Situation Ethics?" *ExpTimes* 79 (6, 68) 167-170.

Some incidents in Mk would seem to indicate that Jesus' ethics were situation ethics: e.g., morality is regarded as more important than ritual, even when that ritual is enjoined by divine law. However, one must consider the background of Jesus' teaching. He is concerned with sin and with specific wrongs. In no in-

stance where he employs the words for sin does he hint that they are intended in any other sense than that normal at the time. He claims to forgive sin in the sense the scribes understood the term—which was not in terms of situation ethics (Mk 2:1-12). When Jesus mentions specific sins, he uses terms current in the religion of that day, terms which go back to the OT (cf. Mk 7:21-23). The young ruler is informed that the way to life is the keeping of the Ten Commandments (Mk 10:19). The adulterous woman is told to sin no more (Jn 7:53—8:11). According to Jesus adultery is clearly a sin, and his judgment is not based in any degree upon applying situation ethics to the woman's conduct. Moreover, the commandment to love one's neighbor is not intended to be a substitute for the law but is meant as a summary of the moral requirements of God. Finally, Paul did not wish to substitute an undefined love for the law. He proclaimed that love is the fulfillment of the law (Rom 13:10), and in this he rightly interpreted the mind of Christ.—J.J.C.

840. J. SCHNEIDER, "Jesus Christ: His Life and Ministry," *ChristToday* 12 (13, '68) 24a-24x.

An essay in the series "Fundamentals of the Faith," this article is a translation of the article on the life of Jesus in the new *Calwer Bibellexikon* (1960).

- 841r. H. J. SCHONFIELD, *The Passover Plot* [cf. *NTA* 10, p. 423].

(E. M. Yamauchi, "Passover Plot or Easter Triumph? A Critical Review of H. Schonfield's Recent Theory," *GordRev* 10 [3, '67] 150-160):—Analysis and critical confrontation of the arguments under the following headings: S speculates that Jesus was a so-called Nazorean, alleges that the concept of Jesus' resurrection is pagan, asserts that the deity of Jesus is a pagan concept, ignores the OT foreshadowings of the deity of the Messiah, assumes rather late dates for the Gospels and consequent pagan intrusions into their composition, evades the testimony of Paul to the deity of Jesus, distorts the testimony of Jesus, contrives an implausible plot to explain the circumstances of Jesus' death, and explains away the appearances of the risen Christ as cases of mistaken identity.

842. J. A. WITMER, "Did Jesus Claim to Be God?" *BibSac* 125 (498, '68) 147-156.

The doubts and objections of those who today affirm that Jesus did not claim to be God or even the Messiah are discussed. Texts are then cited (Jn 8:58; 10:30; 10:36; 5:18) to prove that Jesus claimed to be God and the Son of God.—J.J.C.

843. J. N. D. ANDERSON, "The Resurrection of Jesus Christ," *ChristToday* 12 (13, '68) 628-633.

From the point of view of a lawyer, the historical evidence for the resurrection is reviewed and found to be convincing.

844. F. H. DRINKWATER, "The Risen Body," *Continuum* 5 (4, '68) 760-763.

It is suggested that a modernized rendering of the traditional theological "gift of subtilty" might provide a way of explaining the resurrection body to the modern mind, informed by contemporary science, without being false to the NT data.—G.W.M.

845. F. H. DRINKWATER, "Some Recent Books about the Resurrection," *Cler Rev* 52 (12, '67) 960-964.

A bulletin of recent works published in England.

846. A. R. GUALTIERI, "The Resurrection: An Existential Verification," *ChristCent* 85 (15, '68) 451-453.

The real problem posed by the resurrection of Jesus is not one of science but one of history, and historical research alone cannot produce the certitude required for staking one's life on the claim about a risen Lord. But if we reverse the normal process and ask first about the meaning of the resurrection for the Evangelists and only secondarily about its factualness, a reasonable and adequate inference can be made. It is in particular the existential meaning that is decisive.—G.W.M.

847. A. SALAS, "Historia y mito en la Resurrección de Jesús," *CiudDios* 180 (4, '67) 501-519.

Myth is the clothing of the historic (*geschichtlich*) with historical (*historisch*) dress so that it can be verified by man. The historical thus loses its purely profane value and acquires a sacred character. Demythologizing consists, then, in trying to capture the meaning of the historic in the light of its historical dress, and should limit itself to capturing the meaning which the sacred author assigned to the historical.

Faith is concerned with the historic. The resurrection is a part of salvation history in which the historic and historical converge. The historical dress gives the character of myth to the historic which does not for that cease to be a concrete reality even though it transcends the limits of experimental sciences. The resurrection stamps the divine *dynamis* on the historical of Jesus and converts it into the historic. The clothing of the historic (the divine *dynamis*) with concrete circumstances of space and time, i.e. with historical dress (empty tomb, appearances, etc.) is what properly constitutes the myth of the resurrection which presupposes history since both elements make up salvation history. Myth is historicized and history mythicized.—E.R.M.

848. N. SÖDERBLOM, "The Resurrection Hope," *AmBenRev* 19 (1, '68) 43-56.

A survey of the Gospel and Pauline evidence for the fact of the resurrection of Jesus and the meaning of the hope it inspired. [A chapter from the author's *The History of Christ's Passion*, translated by C. J. Curtis.]

Christology

849. G.-M. BEHLER, "La foi dans la pensée du Christ," *VieSpir* 118 (546, '68) 149-160.

The value and nobility of faith emerge clearly from the teaching of Christ. Faith is par excellence the work of God (Jn 6:29). The first and last beatitudes chronologically recorded in the Gospels (Lk 1:45; Jn 20:29) are blessings on those who believe. The greatest promises of God, especially in Jn (e.g. 14:12) are connected with faith. The greatest sorrow of Jesus came from the unbelief of his hearers, and his greatest joy was in those who believed.—J.J.C.

850. G. HAUFE, "Le problème du Fils de l'Homme. État de la question," *ÉtudThéolRel* 42 (4, '67) 311-322.

Translation of an article in *EvangTheol* 26 (3, '66) 130-141 [§ 11-144].

851. J. JEREMIAS, "Die älteste Schicht der Menschensohn-Logien," *ZeitNTWiss* 58 (3-4, '67) 159-172.

Most of the Son-of-Man sayings appear in the four Gospels also in a "rival form," that is, in a parallel or related statement without the term Son of Man. Many scholars have held that the term has frequently given way in the literary tradition to the simple expression "I" or equivalents. However, the term Son of Man is in most cases secondary: (a) in the preliterate stage, as the result of a misunderstanding (compare Mk 3:28 with Lk 12:10 and Mt 12:31 f.), (b) in the reworking of older logia, as an additive (e.g. Mt 16:28, cp. Mk 9:1; Lk 19:10, cp. Mt 15:24), (c) in the reorientation of older sayings (e.g. Mt 26:2, modeled after 17:22, with a view to altering Mk's chronological statement, 14:1a, to a prophecy of the Passion), (d) within fresh material (e.g. Mt 24:30a).

On the other hand, Matthew retains Mark's 14 instances of the use of Son of Man, and Luke includes seven of these sayings. In none of their borrowed passages is the title deleted (Mt 16:21 is, in view of the context, see v. 13, no exception). A minimum of 12 logia with the term Son of Man are without "rival" renderings: Mt 8:20 par.; 10:23; 24:27 par., 37 (= 39b) par.; 25:31; Mk 13:26 par.; 14:62 par.; Lk 17:22, 30; 18:8; 21:36; Jn 1:51. Most of these logia are preserved in a preredactional form. Further study of the Son-of-Man sayings ought therefore to proceed, not from the standpoint of the final redaction in terms of three basic distinctions in the Son-of-Man figure (i.e. futuristic, contemporary, suffering), but from a study of the oldest stratum.—F.W.D.

852. D. STANLEY, "The Quest of the Son of Man," *Way* 8 (1, '68) 3-17.

The Christological title "Son of Man" is the most characteristic designation of himself by Jesus in the Synoptic tradition. In the Fourth Gospel it is surpassed only by "the Son." The most basic meaning of this title in the context of the Gospels reflects the dominant concern of the apostolic Church, which was *not* (as frequently asserted) the Christ of the parousia, but the contemporary Christ. This early Christian preoccupation is voiced by the Pauline *credo*,

"Jesus is Lord!" which asserts belief in the involvement of the exalted Christ in the ongoing historical process, as also in the fact that the Son of God has chosen to remain human forever. A review of the Son-of-Man texts, especially those most expressive of the Christology of each Evangelist, indicates (it is suggested) that it is a designation of the contemporary Christ, whose continuing quest of man challenges man's quest for God in Christ.—D.M.S. (Author.)

853. J. J. SULLIVAN, "The Paschal Mystery and the Glory of Christ as Redeemer," *AmEcclRev* 157 (6, '67) 386-397.

The constituent elements of the glorification of Christ as redeemer and the glory which is proper to him in that role are presented according to the NT evidence and the decrees of Vatican II. Christ's glorification as redeemer consists in the totality of salvific events from the Passion to his ascension, his heavenly exaltation whereby he was fully perfected in his role as redeemer. All the various aspects of his redemptive role are orientated to one and the selfsame term, the redemption of the human race; they integrate one sole mystery, the paschal mystery.

On the other hand, the glory of Christ as redeemer consists essentially in his being the Lord of glory (1 Cor 2:8) inasmuch as by his paschal mystery he merited eternal glory for us and possesses the power to communicate it to us.—J.J.C.

854. W. THÜSING, "Erhöhungsvorstellung und Parusieerwartung in der ältesten nachösterlichen Christologie (Fortsetzung)," *BibZeit* 12 (1, '68) 54-80. [Cf. §§ 11-1012; 12-534.]

F. Hahn claims that the community did not think of Jesus as presently glorified but expected that he would soon return in glory. It seems, however, if one considers the early Christians' conviction regarding the gift of the Spirit and their interpretation of baptism and the Lord's Supper, that they believed he was glorified and already active among them.

No doubt after Easter there was a "transformation" of Jesus' preaching as the logia can indicate. These sayings (Q) were handed down, not as the legacy of a dead person, but as the words of Jesus now living with God. The core of Q, i.e. the early collection of dominical sayings (probably of pre-Easter origin), served as the organ through which the primitive community expressed what it considered distinctive and most important. The emphasis which Q puts upon Jesus' authority could imply his enthronement as the glorified Savior.

After the resurrection there was a "transformation" also in regard to fellowship with Jesus. Men were informed that upon their decision for or against the Son of Man (Lk 12:8 f. par.) depended their salvation, i.e. their fellowship with Jesus who was then risen and alive. Finally, the biblical theme of the just man's humiliation and subsequent glorification apparently was interpreted Christologically very early and was applied to Christ's Passion and resurrection.—J.J.C.

Synoptics

855. J. DELORME, "Bibliographie pratique sur les Évangiles synoptiques," *AmiCler* 78 (3, '68) 43-44.

A bulletin compiled especially for preachers.

856. Y. M.-J. CONGAR, "The Parables as God's Revelation," *CrossCrown* 20 (1, '68) 10-25.

Whether employed by Christ to blind his hearers and harden their hearts or to teach them according to their capacity, the parables are a special kind of meeting ground for God and man. They show man called to the kingdom of God, invited to respond with the diligence and adaptability of an active faith and challenged to appraise himself as in a mirror by identifying himself with the analogues of the stories. The result is a mutual revelation of God to man and man to God. In the Gospels Jesus is the divine poet shaping images and symbols in a progressive passage from the order of nature to the order of grace. Gospel preaching must continue to employ the parable genre and witness the dimension of grace in all of nature. [The article is translated from *Parole et Mission* 7 (24, '64) 19-38.]—T.McG.

- 857r. E. LINNEMANN, *Jesus of the Parables* [cf. *NTA* 11, pp. 275-276; § 11-149r].

(R. N. Soulen, "Exegesis in the Service of Theology," *Interpretation* 22 [2, '68] 207-210):—The work is a commendable example of exegetical theology. The Christology which Bultmann admitted to be implicit in Jesus' actions and which E. Fuchs deposited in the language-event of Jesus' deeds and words, L now attempts to establish in Jesus' self-awareness as revealed in the parables.—J.J.C.

858. N. PERRIN, "The Parables of Jesus as Parables, as Metaphors, and as Aesthetic Objects: A Review Article," *JournRel* 47 (4, '67) 340-346.

J. Jeremias' work on the parables is perhaps the greatest single contribution to their historical understanding and possibly also the greatest historical contribution to a historical understanding of Jesus. E. Linnemann's *Jesus of the Parables* (1966) ably presents to a wide audience the fruits of modern parable research. In *The Language of the Gospel* (1964), A. Wilder, a creative literary artist as well as NT scholar, introduces the insights of literary criticism into the discussion of the parables, an approach which is further developed in R. W. Funk's *Language, Hermeneutic, and Word of God* (1966). The latter's chapter on "The Parable as Metaphor" is stimulating and promising, but the application of his principles to the parable of the great supper is disappointing. Reading the parable as metaphor, he has abandoned the historical setting. The problem which Funk's method presents is the tension between particular historical elements in a parable which give it realism and the element of metaphor which make it capable of ever new meanings.

Perhaps the most important book on the subject since Jeremias' *Parables of Jesus* is D. O. Via's *The Parables* (1967). He owes a great deal to Bultmann and to the new hermeneutic, but is also indebted to "secular" literary critics and to philosophers of language. The book is certainly sufficient to carry his main point, that the narrative parables can be treated as aesthetic objects and analyzed by means of the canons of non-biblical literary criticism. Henceforth exegetes of the parables will have to go to school with both Joachim Jeremias and Northrop Frye. There still remains, however, the tension between the parable as aesthetic object and the parable as parable. Future research is faced with the complex problem of interpreting the parables as parables, as parables of Jesus and as meaningful for the present.—J.J.C.

Matthew

859r. G. STRECKER, *Der Weg der Gerechtigkeit* (2nd ed.; Göttingen: Vandenhoeck & Ruprecht, 1966), 283 pp.

(E. Fascher, *TheolLitZeit* '92 [10, '67] 760-762):—Summary. Praised. The new edition resembles the first except for a few corrections and a 13-page appendix which discusses recent studies by W. Trilling, R. Hummel, F. Hahn, A. Vögtle, G. Baumbach *et al.* The section on righteousness (pp. 149-158) deserves special attention. The study itself enhances the credibility of the original witnesses.—J.J.C.

860. [Mt 1—2] H. A. GUY, "The Origin of the Virgin Birth Tradition," *Exp Times* 79 (6, '68) 183. [Cf. § 1-398.]

The tradition of the virgin birth stems from the idea of Christ as the Second Adam. Adam had no father or mother. It was possible to affirm that Jesus had no father. Once this tradition was established, Matthew found an OT text to support it.—J.J.C.

861. [Mt 1—2] C. PERROT, "Les récits d'enfance dans la Haggada antérieure au II^e siècle de notre ère," *RechSciRel* 55 (4, '67) 481-518.

Study of the infancy narratives preserved in *Jubilees*, *1 Enoch*, *Genesis Apocryphon*, Philo, Josephus and Pseudo-Philo suggests that prior to the Christian era there existed a narrative tradition connected with the infancy of great OT heroes. Some of the elements of the tradition are the lamentable situation of God's people, God's intervention by sending an infant savior, announcement of the savior's name and mission, miraculous birth through divine intervention, appearance of light or stars, opposition from the child's enemies, and growth in wisdom. This tradition may have had its genesis in the system of Scripture readings practiced in Palestine. According to the lists of haftaroth from the Cairo genizah, the readings were grouped around a particular theme, and so when the homilist would comment on, for example, Gen 21 (birth of Isaac), 1 Sam 2:21-28 and 3:19-20 (infancy of Samuel) and Ps 110, he would naturally interweave details from all the biblical texts.

One has the impression that the early Christians knew well the Jewish infancy tradition but were concerned to make some necessary corrections. For example, as in the Jewish tradition the miraculous birth of Jesus is due to a special intervention of God, but the Evangelists (and the Christian tradition prior to them) hasten to add that this birth was virginal and is the fruit of the Holy Spirit. Also it is important to note that Mt 1—2 and Lk 1—2 are not haggadic midrash, which is a literature about Scripture, but rather a literature, inspired by Scripture, about a man and an event. The Gospel infancy narratives are a blend of historical reminiscences (birth at Bethlehem, in Herod's reign, return to Nazareth), theological reflections (Jesus as Messiah, universality of mission), and elements taken over from the Jewish infancy tradition.—D.J.H.

862. B. MALINA, "Matthew 2 and Is 41, 2-3: a possible relationship?" *Stud BibFrancLibAnn* 17 ('67) 290-302.

That the infancy narrative in Mt has been thoroughly reworked by the author is evident from the literary structure of most of the narrative pieces, from the fulfillment texts and from the stylistic relationship between the infancy narrative and the close of the Gospel. Many exegetes state that Mt 2 is a midrash without specifying the biblical passage upon which he comments. It is suggested that Mt 2 is a midrash on Isa 41:2-3. The possible interpretations and the opinions which the rabbis propose for the prophetic passage and the succession of events in Mt 2 point in that direction. Apparently some early Christian preacher sought to explain the events surrounding the birth of Jesus in the light of Isa 41:2-3 interpreted according to the canons of traditional rabbinic exegesis. Later the author of the Greek Mt would have reworked this midrash, using his literary forms and proof texts.—J.J.C.

863. [Mt 3:11] A. G. PATZIA, "Did John the Baptist Preach a Baptism of Fire and the Holy Spirit?" *EvangQuart* 40 (1, '68) 21-27.

There is considerable controversy whether John's eschatological message included a description of the coming judge as one who would baptize with fire and with the Holy Spirit. The evidence indicates that, though the term "baptize" may be novel, the concepts of an outpouring of the Spirit and a visitation of fiery judgment are rooted in the OT prophecies concerning the coming Messianic era. Against the background of this prophetic expectation there is no valid reason to insist that John announced only a baptism of judgment.—J.J.C.

864. W. R. STEGNER, "Wilderness and Testing in the Scrolls and in Matthew 4:1-11," *BibRes* 12 ('67) 18-27.

The term "wilderness" (*midbār*, *erēmos*), always more than a geographical term in both the Dead Sea Scrolls and the NT, bears certain theological overtones of which "testing" is one of the most prominent. The motif of testing and the suffering resulting from it are important themes in late Judaism, frequently

pointing to a kind of "perfection of way." The unique element at Qumran is the coupling of testing with the wilderness theme in an *Urzeit-Endzeit* context. The term *midbār* almost always occurs with immediate reference to some form of testing: e.g. testing by enemies human or demonic (1QS iii, 21-25) or by the keeping of the Law (*locus classicus*: 1QS viii, 13-16). Specially associated with wilderness and law is the concept of eschatological testing conveyed in the term *maṣrēp* (in the NT: *peirasmos*).

Only in this context is Mt 4:1-11 rightly understood. And every test failed by Israel under Moses is passed by the Messiah as the new Israel.—S.S.B.

865. [Mt 5—7] C. KRAUSE, "The Sermon on the Mount in Ecumenical Thought Since World War II," *LuthWorld* 15 (1, '68) 52-59; "Der Bergpredigt in den ökumenischen Studien seit dem Zweiten Weltkrieg," *LuthRund* 18 (1, '68) 65-74.

The reports and minutes of ecumenical conferences reveal little direct critical confrontation with the Sermon on the Mount in discussions of social ethics. A chronological analysis is presented here of ecumenical thought on the question of the kingdom of God and eschatology, of ethics and of the Sermon on the Mount from 1946 to 1966. It shows a movement in interpretation from the idea of a futuristic kingdom to that of a present kingdom to be realized here and now.—G.W.M.

866. [Mt 5—7] E. M. SKIBBE, "Pentateuchal Themes in the Sermon on the Mount," *LuthQuart* 20 (1, '68) 44-51.

The Sermon on the Mount, Mt 5—7, is structured according to Pentateuchal themes which provide the hermeneutical key for correctly understanding it. The structure is: (1) Mt 5:3-16, Beatitudes correspond to the theme of blessing in Gen; (2) Mt 5:17-48, discussion of law is similar to that in Exod; (3) Mt 6:1-18, teaching on worship echoes the theme of worship in Lev; (4) Mt 6:19-34, teaching on the needs of this life corresponds to the theme in Num that God provides for his people; (5) Mt 7:1-27, sayings on judgment are united by a theme like that of judgment in Deut. This hypothesis concerning the structure of the Sermon also helps to explain: (1) Matthew's use of sources in constructing the Sermon, (2) the Sermon as Torah rather than a collection of legal prescriptions, (3) the Moses typology emphasizing the authority of Jesus who is God's Word which is decisive for life or death.—R.L.S.

867. [Mt 5:21-48] J. H. ELLIOTT, "Law and Eschatology: The Antitheses of the 'Sermon on the Mount,'" *LuthWorld* 15 (1, '68) 16-24; "Die Antithesen der Bergpredigt: Gesetz und Eschatologie," *LuthRund* 18 (1, '68) 19-29.

Reviews of the history of the interpretation of the Sermon on the Mount establish at least three major points. Interpretation has failed when it regards the Sermon as *law*, thereby failing to distinguish Jesus from his Palestinian

Judaic context; when it insists on *reducing* Jesus' words *only* to the conditions of this world or *only* to a mirroring of man's sinful state or *only* to a new attitude; or when it neglects the *eschatological* character of these words of Jesus.

The antitheses (Mt 5:21-48) are to be understood, further, in the light of the total context of Mt and the redactional method of the author. Their immediate context (5:1-20; 6:1—7:29), based mostly upon Q and M, form an integral unit (5:1—7:28 f.) similar to other such "discourses" in chaps. 10, 13, 18, and (23) 24—25, an arrangement serving the needs of ecclesiastical study and baptismal catechetical instruction. Set within an eschatological framework (5:3, 10: reign of God; 7:24-28: judgment) and introduced by three statements concerning Jesus' relation to the law and its enduring validity (5:17, 18-19) and a redactional verse indicating the antitheses' theme (the righteousness which must exceed that of the Scribes and Pharisees in order to gain admittance into the reign of God), 5:21-48 reveals many traces of redaction: e.g. increase of the number of antitheses to six (3 in Q), abrogation of certain elements of the law (5:33-37), addition of the "divorce clause" (5:32), and use of the term "perfect" (5:48).

Eight points can summarize Matthew's significance for the question of the relation of law, eschatology and ethics. (1) The primary issue is not the validity of the Torah nor its tradition of interpretation nor Jesus' attitude toward both, but rather the nature of the disciples' relation to God and to their fellow men in the light of the advent of God's reign. (2) Three factors constitute the eschatological dimension of these words: (a) the offer of a new relation of integrity to man by God; (b) the interpretation and extension of that offer by Jesus; (c) man's response of faith in terms of unconditioned obedience, steadfast discipleship, unqualified love of man. (3) Jesus as Son of David and Abraham is the basis of this relationship. (4) Admittance to this new relationship requires discipleship. These words apply only to followers of Jesus. (5) Realization of God's love (5:43-48) makes possible a righteousness (5:20) which is perfect (5:48) toward both God and fellow man. (6) The double front opposed by Matthew is legalism and libertinism. (7) As Matthew modified the Christian tradition to meet the exigencies of his day, so must the Church of today. (8) That relation of the Church to society which is suggested by the antitheses' relation to 5:13-16 depicts the disciples as signs of the Father's reign and of the potential wholeness of humanity.—J.H.E.(Author.)

868. A. MAHONEY, "A New Look at the Divorce Clauses in Mt 5,32 and 19,9," *CathBibQuart* 30 (1, '68) 29-38.

Textual and linguistic evidence prove that these clauses provide grounds for divorce, which seems to contradict Jesus' teaching on the indissolubility of marriage. The solution is the meaning of *porneia* in these verses. Underlying *porneia* is an interplay between its usual Hebrew equivalent, *zēnūt* (figuratively, apostasy from God and covenant violation), and in Deut 24:1, to which these verses seem to refer, *erwâ* (something shameful). In context, then, *porneia* seems to mean "something shameful in the eyes of God," and so God becomes

the unique arbiter of divorce and marriage remains indissoluble by men. This is exemplified and confirmed from 1 Cor 7:10 ff.: when the grace covenant conflicts with legitimate non-Christian marriage, a divorce may be granted. Mk 10:12 (Lk 16:18) probably omits the exception to conform proleptically with the absolute indissolubility of Christian marriage. This exegesis would not permit divorce on the grounds of adultery.—P.J.F.

869. [Mt 6:9-13] J. MASSINGBERD FORD, "Yom Kippur and the Matthean Form of the Pater Noster," *Worship* 41 (10, '67) 609-619.

The article concerns the anomalous nature of the forgiveness petition in the Pater. This appears as a *do ut des* clause especially in Mt where the perfect tense is used. Yet it may prove a clue to (1) the liturgical occasion and (2) the eschatological setting of Mt's Pater. The liturgical setting may be Yom Kippur which was the occasion par excellence for forgiveness between God and men and men and their fellows. Mt's Pater may have been intended to be recited at the end of the period of *Teshuvah* (repentance) when reconciliation had been fulfilled.

Was the Sermon on the Mount (as opposed to the Sermon on the Plain) orientated toward the period of *Teshuvah*? It was the custom to deliver a discourse during this period. The Matthean additions to the Sermon appear more meaningful if they are seen in the light of this liturgical season. (1) The Beatitudes in their Matthean form are a fitting opening to an exhortation during *Teshuvah*. (2) The words on the Law are appropriate for the day on which there was a commemoration of the second tables of the Law given to Moses. (3) Two of the three sins which Jesus discusses are sins for which specific atonement was made on *Yoma*. (4) The section on swearing may be appropriate because of the Kol Nidre ceremony, which may be very ancient. (5) The teachings concerning pacification of one's neighbor, settlement of quarrels with one's enemies, giving of charity, prayer and fasting are all consonant with the theology of *Yoma*. Perhaps this does throw some light on the Matthean additions to the Pater; this is shown especially in the forgiveness clause and the clause concerning the *peirasmós* and delivery from the 'Evil one,' i.e. Satan. The petition may ask for exemption from the accusation of Satan before the throne of God. The doxology might also be consonant with the liturgy of *Yoma*. The alternative reading in Lk, "May your [Holy] Spirit come upon us and purify us," may reflect the rabbinic use of Lev 16:30.—J.M.F.(Author.)

870. F. G. CREMER, "Christian von Stavelot als Exeget. Beobachtungen zur Auslegung von Mt 9, 14-17," *RevBén* 77 (3-4, '67) 328-341.

A detailed examination of Christian of Stavelot's (9th century) interpretation of Mt 9:14-17, as a sample, shows that he merits a place in the history of exegesis. In the ongoing hermeneutical process he can be helpful in our arriving at an interpretation of the *tote nēsteusousin*, not as prediction and then command of mere bodily fasting, but as the revelation of something higher, in the light of which the concern of the opponents in Mt 9:14 is of no consequence.—G.W.M.

871. C. DANIEL, "Les Esséniens et 'Ceux qui sont dans les maisons des rois' (*Matthieu* 11, 7-8 et *Luc* 7, 24-25)," *RevQum* 6 (2, '67) 261-277.

Support for D's previous article on the NT Herodians and the Essenes [cf. § 12-423] is found in an exegesis of Mt 11:7-8 and Lk 7:24-25. The reed shaken by the wind and the man in fine clothes are both real persons as identifiable as the prophet (John the Baptist), with whose character and life Christ deliberately contrasts them. The singular is in each case collective. Reed (*qāneh*) is a hint for Zealot (*qannā'*). Reeds do not grow in the wilderness, but Zealots were there shaken by the wind (attacked by Romans and soldiers of the successors of Herod).

The men in fine clothing could not be actual courtiers because Christ would not hint that the crowds might look for them. They must be a sect living both in the wilderness and in kings' houses. Josephus, *War*, II, 126 is contradicted by the *Rule of the Community* vii, 14, the latter forbidding the wearing of worn-out clothes to members who wore, at table and for assembly, fine linen whose whiteness was a rare luxury. *War*, II, 128 and archaeological evidence show that the Qumran Essenes lived very comfortably in contrast to the ascetic John the Baptist.

The kings' houses are Herod the Great's Masada (where Qumran literature has recently been discovered), and his winter palace at Jericho restored by Archelaus. Essenes appear to be called in the Talmud "men of Jericho," where K. M. Kenyon discovered a cemetery like that at Qumran. Christ's phrases, cryptic about Zealots for fear of action against them, would be clear to contemporaries and equivalent to "Herodians" which he forbore to use of the Essenes, though later used of them by Mark and Matthew.—A.R.C.L.

Mt 12:38-41, cf. § 12-937.

872. [Mt 13:1-23] B. GERHARDSSON, "The Parable of the Sower and its Interpretation," *NTStud* 14 (2, '68) 165-193.

English translation and revision of an article in *SvenskExegÅrs* 31 ('66) 80-113 [cf. § 12-158].

873. [Mt 13:1-35] F. M. DU BUIT, "Le discours des Paraboles," *Évangile* 48 (3, '67) 5-57.

A popular commentary on the Synoptic parable discourse.

874. [Mt 13:31-33] J. DUPONT, "Les paraboles du sénevé et du levain," *Nouv RevThéol* 89 (9, '67) 897-913.

The parable of the mustard seed in Lk 13:18 f. and in Mt 13:31 f. is joined to the parable of the leaven, and since Jesus often joins two complementary images stressing a single point as in Lk 15:4-10; 14:28-32; Mt 13:44-46, the *Parabel* form in Lk and Mt appears to be more primitive than the *Gleichnis*

form in Mk 4:30-32. On the other hand, Mk's emphasis on size rather than on development probably represents more accurately the parable's original content. To Jesus' listeners, the point of the parable is the contrast between the smallness of the mustard seed and the greatness of the plant which it becomes. The mustard seed suggests Jesus' own mission, and the plant represents the eschatological kingdom. The apparent insignificance of Jesus' mission ought not to conceal the fact that God is at work already in establishing his kingdom. By appealing to the mustard seed's growth, Jesus is affirming an organic unity between his own mission and the kingdom, and is stressing that in him God's eschatological intervention has already begun. To the Evangelists, however, the main point is the ineluctable development of the seed. Mk equates the seed with Jesus' ministry and the plant with the Church toward the end of the apostolic era, while Lk sees the seed as the victorious preaching of Jesus from which emanates the miraculous expansion of the evangelical preaching. By joining this parable and that of the leaven with the parable of the tares, Mt implies that all three are to be interpreted along the same lines.

Mention of three measures of meal and of the whole batch of dough being leavened suggests that in its primitive form the parable of the leaven (Mt 13:33; Lk 13:20 f.) emphasized the contrast between the smallness of the leaven and the mass of dough which it fermented. As in the parable of the mustard seed, the terms are Jesus' ministry and the fullness of God's kingdom. In the early Church, however, this parable also was understood in terms of the power of Jesus' ministry issuing in the ineluctable diffusion of the gospel throughout the world.—D.J.H.

875. [Mt 13:36-52] F. M. DU BUIT, "Les Paraboles du Jugement," *Évangile* 48 (4, '67) 5-59.

A popular commentary on the Matthean supplement to the parable discourse and on other Matthean judgment parables.

Mt 16:1-4, cf. § 12-937.

Mt 16:6, cf. § 12-888.

876. [Mt 16:18] G. HOWARD, "The Meaning of Petros-Petra," *RestorQuart* 10 (4, '67) 217-221.

After a survey of the literature the following interpretation is proposed. Speaking in Aramaic, Jesus said "Thou art *kêpā'* and upon this '*abnā'* (or *šinā'*) I will build my Church." Matthew's Greek translation with its word-play (*petros-petra*) is more literary than the original, but since it preserves the distinction of words, it remains faithful to Jesus' original saying. The word-play probably enhances the fact that Peter is to hold the keys of the kingdom. Simon's name appropriately has become Peter (rock) because he recognizes the true rock on which the Church will be built and is in some way a tool which Jesus will use to establish his Messianic community.—J.J.C.

877. [Mt 16:18] P. C. LANDUCCI, "La promessa del primato," *PalCler* 47 (4, '68) 212-222.

Three papers dealing with the promise of the primacy which were read at the 19th Settimana Biblica were published in a volume with the title *San Pietro* (1967). The authors were I. de la Potterie, O. da Spinetoli and S. Cipriani. The article summarizes the three essays and then questions and argues against many points in them, especially the position that the Matthean passage is not a genuine dominical saying.—J.J.C.

878. O. DA SPINETOLI, "La portata ecclesiologica di Mt. 16, 18-19," *Antoninum* 42 (3-4, '67) 357-375.

The promise of the primacy was not connected with any particular event in Jesus' life but is a summary of Jesus' teaching made by his disciples. Had there been a definite historical setting for the promise, Mk and Lk could hardly have omitted the passage. Directly Mt 16:18-19 speaks of Peter's powers (executive, doctrinal, judicial) summarized in the metaphor of the keys. Indirectly the text speaks also of the structure of the Church. Jesus intended to found a permanent society since he speaks of its resisting the powers of hell. As a person, Peter was destined to disappear, but his functions were to continue as long as the kingdom of God remains on earth.—J.J.C.

Mt 17:1-9, cf. § 12-889.

- 879r. [Mt 19:3-12] A. ISAKSSON, *Marriage and Ministry in the New Temple* [cf. *NTA* 10, p. 138; §§ 12-161r—163r].

(H. Baltensweiler, *TheolZeit* 23 [5, '67] 356-358):—Extensive summary. The study is rich in exegetical details, and there is an excellent treatment of contemporary parallels and events. The author has proved that the idea of the New Temple is shared by Mt and Paul but not necessarily by Jesus. Furthermore, in treating Mt 19:3-12 too little attention is given to the parallel Mk 10:1-12, and the author too readily concludes that Mt is the earlier text.—J.J.C.

Mt 19:9, cf. § 12-868.

Mt 20:28, cf. § 12-891.

880. [Mt 21:28-32] J. R. MICHAELS, "The Parable of the Regretful Son," *HarvTheolRev* 61 (1, '68) 15-26.

A textual tradition represented by Codex Bezae, some Old Latin witnesses and the Sinaitic Syriac embodies a distinctive interpretation of Jesus' parable of the two sons. The theme is not saving repentance, as in the rest of the MS tradition, but futile regret. A man told his first son to "go work in the vineyard," but he refused. Later he *went away regretful* (*hysteron metamelētheis apēlthen*). To a similar request, a second son answered "Yes, sir," and *did not go away*. Jesus asked "which of the two did his father's will?" The Pharisees said, "*the last*." Jesus said to them ". . . John came to you in the way of righteousness and

you did not believe him, but the publicans and harlots believed him. And you, when you saw it *regretted too late* (*metemelēthēte hysteron*) because you did *not* believe him."

This version of the parable commends itself as original *to Matthew*. It brings the parable (21:28-31a) into full agreement with its Matthean interpretation (21:31b-32) and uses *metamelesthai* and *aperchesthai* in accord with Matthean usage. The more familiar text forms (e.g. RSV, Nestle) go back to an originally independent, perhaps more primitive parable on "saying vs. doing" (cf. Mt 7:21), which Matthew has reinterpreted as the "Parable of the Regretful Son."
—J.R.M. (Author.)

881. [Mt 27:45-46] S. L. JOHNSON, JR., "The Death of Christ," *BibSac* 125 (497, '68) 10-19.

The enigma of the death of Christ is explained by the cry of dereliction which was occasioned by the atonement and vividly expressed the unknown sufferings of the vicarious sufferer as he bore the guilt and penalty for us men at the hands of a loving but holy God.—J.J.C.

882. [Mt 27:46] E. FLORIS, "L'abandon de Jésus et la mort de Dieu," *Étud ThéolRel* 42 (4, '67) 277-298.

Jesus' complaint that God has abandoned him is studied in the context of Ps 22, as it is understood in the Gospels and as it should be interpreted in the crisis of faith today. The apostles believed because of the empty tomb. We, however, see that Jesus died and that God did not answer his prayer. Today we start from the proposition that God does not exist. The prayer of Jesus on the cross and his attitude in dying are then interpreted in the light of the death-of-God theology.—J.J.C.

Mark

883. H. C. KEE, "The Terminology of Mark's Exorcism Stories," *NTStud* 14 (2, '68) 232-246.

The term *epitiman* in the Synoptic exorcism accounts is the equivalent of the Semitic root *g'r*, but scholars have failed to appreciate fully the meaning of this term. In the Qumran documents, *g'r* is a technical term and designates the commanding word uttered by God or his spokesman by which evil powers are brought into submission and the way is prepared for the establishment of God's righteous rule in the world. This meaning is confirmed by a study of the OT and the literature of Jewish apocalypticism. On the other hand, rabbinic miracle and exorcism accounts do not suppose such a subjugation of demonic powers as preparation for the establishment of God's kingdom. Furthermore, the literature of Hellenistic miracle stories, popular exorcism accounts and ordinary Hellenistic usage do not throw light on the meaning of *epitiman* in the Synoptic exorcism narratives.

While there is a similarity between the later stages of the Gospel tradition in miracle and exorcism stories, and the traditions concerning important religious and philosophical figures in the Greek world, the earliest understanding of Jesus' exorcisms and healings differed radically from the significance which comparable acts had among Hellenistic thaumaturgists. In the pagan sources, the actions either have meaning as events in themselves (reports of cures, evidences of magical power) or they create a supernatural aura about some esteemed person. In the early stage of the Gospel tradition, Jesus' exorcisms were understood against a cosmic background—God was regaining control over an estranged and hostile creation which was subject to Satan. An important clue for this interpretation of Jesus' exorcisms is the term *epitiman* (*g'r*) by which was meant the command that brought the hostile powers under God's control.—J.J.C.

884. H.-D. KNIGGE, "The Meaning of Mark. The Exegesis of the Second Gospel," *Interpretation* 22 (1, '68) 53-70.

Markan studies from the turn of the century to the Second World War led to these results: Mk is not a historical presentation of Jesus' life. The misunderstanding of the disciples, the command to silence and the parable theory are thematically related by their common connection with the idea of the Messianic secret. These motifs are redactional in origin and should be interpreted kerygmatically.

Three basic types of understanding Mk can be found in recent German scholarship. (1) Mk as representative of the Hellenistic myth. (2) Mk as a historian. (3) The directly kerygmatic understanding of Mk: his work is "preaching," direct address and proclamation to the reader. The recent authorities cited in the article all agree that the Passion and death stand in the center of Markan theology. The theological concentration on Jesus' death may well stand behind the Markan complex of motifs—command to silence, misunderstanding of the disciples, parable theory (cf. Mk 8:27-33). [The article was originally published in *Der Evangelische Erzieher* 18 ('66) 375-386.]—J.J.C.

885. K. NIEDERWIMMER, "Johannes Markus und die Frage nach dem Verfasser des zweiten Evangeliums," *ZeitNTWiss* 58 (3-4, '67) 172-188.

One group of scholars accepts "John Mark" as the author of Mk, another leaves open the question of authorship. Analysis of Gospel pericopes does not support identification, except under the prior assumption that Papias' reference to Mark as "Peter's hermeneut" refers to the actual situation. The reference however is an "apologetic fiction."

Study of geographical (topological) errors and references to Jewish praxis show—beyond what form- and redaction-criticism can contribute—that the "John Mark" of Jerusalem could not have been the author.

Papias' remark intends to fill a gap in the early Church's knowledge of the author of the second Gospel and to secure that Gospel by relating it to Peter and John Mark—both figures of apostolic authority.—W.G.D.

886. E. RAVAROTTO, "La 'casa' del Vangelo di Marco è la casa di Simone-Pietro?" *Antonianum* 42 (3-4, '67) 399-419.

On several occasions Mk mentions a house without identifying its owner, who from the context appears to be Peter. The latter, when narrating events to Mark, would have included this slight biographical detail (the house was his house!) which Matthew and Luke considered of no importance and consequently omitted from their parallel accounts. Simon's ownership of a house, added to his possession of a boat and the mention of his helpers, indicates he was a man of moderate means. When at Capernaum, Jesus evidently stayed with Peter and used his home as the center for his apostolic work.—J.J.C.

887. J. LAMBRECHT, "De vijf parabels van Mc. 4, Structuur en theologie van de parabelrede" [The Five Parables of Mk. 4], *Bijdragen* 29 (1, '68) 25-53.

"This study leads to the following two conclusions.

1. The analysis yields no certainty but it shows that it is not impossible that in the redaction of his parable-discourse (ch. 4) Mark attempted a symmetrical, a somewhat concentric structure. The inclusions, the repetitions, the double-time pattern and the abundantly evident pairings indicate at least the intention of a structure. Mk. 4 then is certainly not the product of a haphazard concatenation of pericopes. Mark's share in the redaction, through arrangement, elaboration, interpolation and, at times perhaps grammatically less correct rewriting, is much more important than has been accepted up to now. Moreover there are arguments leading us to think that Mark probably thought of v. 21 (lamp) and v. 24b (measure) as real parables (vv. 22 and 25 are explanations). In the parable-discourse vv. 33-34 correspond to vv. 1-2. If it is true that vv. 26-32 (parables of the seed growing secretly and of the mustard seed) correspond to vv. 3-20 (parable of the sower, the logia relating to the aim of the parabolic teaching, and the explanation about the sower), then vv. 21-25 would form the central part of the structure.

2. Related to a certain degree with the attention devoted to structure, is an attempt to appraise the importance of the recurring exhortation to attentive listening (cf. vv. 3. 9. 23. 24 and the use of words expressing the same idea elsewhere in this chapter) as well as of the central part of the parable-discourse. This central part could very well be some correction of the obduracy idea in vv. 11-12. The duty to proclaim and preach the Word rests on the disciples who have been privileged to receive the knowledge of the secret (v. 11). The divine plan of the proclamation of the Word (the divine plan of revelation) is indicated in vv. 21-25. While composing these verses Mark must have had specifically in mind the proclamation of the Word as it existed in the Primitive Church. Shouldn't we then understand the parables of the seed growing secretly and of

the mustard seed also as an encouragement to the preachers of the Word in the Primitive Church?"—[Author's Summary.]

Mk 4:1-20, cf. § 12-872.

Mk 4:1-34, cf. § 12-873.

Mk 4:30-32, cf. § 12-874.

888. A. NEGŌITĀ and C. DANIEL, "L'énigme du levain. Ad Mc. viii 15; Mt. xvi 6; et Lc. xii 1," *NovTest* 9 (4, '67) 306-314.

In the incident recorded in Mk 8:14-21, Jesus warns the disciples about the "leaven of the Pharisees and the leaven of Herod." When they fail to understand the meaning of what he says they are sharply rebuked. The force of this rebuke and the fact that Mark does not add any explanation of what Jesus meant by his words (in contrast with Mt 16:12 and Lk 12:1) can be understood from the fact that in the Aramaic of Christ's time *ḥāmîrā'* ("leaven") and *'āmîrâ* ("word, teaching") were homonyms. Mark, writing for a predominantly Jewish-Christian community, had no need to explain the confusion. The disciples were rebuked because, upon hearing this word, their minds went to their "unconscious preoccupations."—F.M.

889. W. GERBER, "Die Metamorphose Jesu, Mark. 9, 2f. par.," *TheolZeit* 23 (6, '67) 385-395.

E. Lohmeyer first held (*ZeitNTWiss* 21 ['22] 203 ff.) that the background of Jesus' metamorphosis is Hellenistic religion: parallels in the Homeric *Hymn to Demeter*, the *Poimandres*, the *Shepherd of Hermas*, Apuleius. He later held (*Das Evangelium nach Markus* [1937], p. 174) that Jewish apocalyptic provides the real background: Exod 34:29; Dan 12:3; 4 *Ezra* 7:97; 2 *Bar* 50:10. That these texts are really parallels to Mk 9:2 parr. becomes clear by comparison with mystical literature of Judaism: *Hekhaloth rabbathi* III, 4; 3 *Enoch* 15 and 48C; and the midrash *Ketappûah b'e'āšê hayya'ar* (after A.D. 500), the latter text being an almost perfect structural and schematic parallel. Conclusion: the representation of Jesus' metamorphosis not only has its home in Jewish thought (Lohmeyer), but also goes back to ideas which were taken up in the later Jewish apocalyptic and mystical literature.—R.J.D.

890. A. CALMET, "Pour nous . . . Contre nous? Marc 9, 37-39," *BibVieChrét* 79 ('68) 52-53.

A brief exposition of the saying.

891. [Mk 10:45] A. FEUILLET, "Le logion sur la rançon," *RevSciPhilThéol* 51 (3, '67) 365-402.

Two questions are treated, the authenticity of the saying and its theological content. Many exegetes hold that Mk 10:45 is a development of Lk 22:27 which speaks only of service. However, the Markan text is more archaic and Palestinian in its terms: Son of Man, give one's soul (life), "and" as an explanatory conjunction, many. The Semitic character of Mk 10:45 appears clearly when one observes how the idea has been expressed in 1 Tim 2:6.

Three OT passages (Ps 49, Isa 53, Dan 7) have been proposed as the source of Mk 10:45 and as explaining its theology. Ps 49 helps to clarify the idea of ransom. There is no question of God paying someone, e.g. the devil. The meaning is rather a liberation which connotes a servitude or imprisonment from which man cannot free himself. Isa 53 brings out the idea of expiation obtained by Christ's death. If one abstracts from the difference of terminology, *lytron* of Mk 10:45 corresponds perfectly to the main idea of Isa 53. In both cases one makes a free gift of his life in order to obtain freedom for another. Jesus, speaking of the suffering Son of Man (Mk 10:45), alludes to and paradoxically supplements Dan 7—the Son of Man, whom all nations will finally serve, has come first to serve men by laying down his life for them.

Parallels to Mk 10:45 are found in Jn: e.g., *tithenai tēn psychēn* (*hyper*) occurs 7 times, and the washing of the feet (Jn 13:1-20) brings out the double aspect of the Passion, humiliation and purification. With the mention of the servant at table, Lk 22:27 alludes to the washing of the feet and to Isa 53. In brief, Mk 10:45 and Lk 22:27 are both authentic sayings of Jesus, but the Markan logion is more archaic.—J.J.C.

Mk 15:34, cf. § 12-882.

Luke

892. O. BETZ, "The Kerygma of Luke," *Interpretation* 22 (2, '68) 131-146.

Some NT scholars believe that Luke is an outstanding example of early Catholicism, that he has obscured the historical truth of Christian origins by reading back his idea of the Catholic Church into the pluralistic beginnings. The Lukan writings are examined to determine how he presents the kerygma of Jesus, the kerygma of the Church, the Messianic beginning and its future, and the following conclusions are reached.

(1) The apostolic preaching about Christ can be identified with the kerygma of the kingdom because the kingdom is revealed through Jesus the Christ and Savior of mankind. (2) The Spirit is certainly present in baptism as given by the apostles; thus the Spirit is administered by the Church but is still understood as a free gift from heaven (cf. tongues). Luke's history of the kingdom points away from institution and politics: Jesus is Lord of a non-political entity, the Church. (3) While the Evangelist has set the Christ-event into a historical framework and to some extent even dissolved the eschatological climax of Easter, the dynamic force of salvation-history and the events deciding its course are metahistorical, nonobjective and eschatological. (4) Luke emphasizes the common teaching of the Church guaranteed by the apostles, confirmed by the eschatological experience of seeing the risen Lord and receiving the Spirit and won by an eschatological exegesis of the OT. He emphasizes the existential meaning of Easter less than Paul. (5) Though Luke did not consider Paul an apostle, he made him the main figure in Acts because he thought the dynamic ministry of mission more important than the static task of guiding and supervising the Church. (6) The existential meaning of the gospel for the Christian is that he should realize the decisive battle against Satan has been won, but

the struggle with the forces of evil is still going on, and he has to participate in it.—J.J.C.

893. C. H. TALBERT, "An Anti-Gnostic Tendency in Lucan Christology," *NTStud* 14 (2, '68) 259-271.

The distinctive framework of Luke's picture of Jesus (birth narratives at the first, ascension at the end, unique beginnings of the public ministry in Lk 3—4, lengthy journey to Jerusalem in Lk 9:51 ff.) is due to his deviation from his sources and hence reflects his own theology. There are two foci in this Lukan picture, ascension and baptism; the other emphases function to control the way these two are understood. The way the ascension is described guarantees its corporeality. Its location, as the climax of the Passion journey begun in Lk 9:51 ff., guarantees the continuity between the one who ascends and the one who suffered, died and rose. Such guarantees were apparently prompted by Gnostic interpretations of the ascension as an entirely spiritual event occurring before Jesus' Passion. The way the baptism of Jesus is described emphasizes the corporeal character of the Spirit's descent on Jesus. Its location, followed by the Lukan summary statement in Lk 3:23, the Lukan genealogy, and the temptation narrative, serves to control the way the reader understands the Spirit's descent and the title Son. The Spirit's descent is Jesus' anointing for service, not his being begotten Son of God. Son in 3:22b means Son of Adam and Second Adam, that is, a truly human figure. Such controls were apparently prompted by Gnostic interpretations of Jesus' baptism as the descent of a spiritual redeemer upon him so that from that moment he was Son of God. At the end of the first century there existed a variety of Gnosticism whose view of the baptism and ascension of Jesus exactly corresponds to the distortions inferred from our study of Lukan Christology. The Lukan framework of Jesus' life is best seen as a response to the type of Docetism that we know about in a Gnostic like Cerinthus.—C.H.T.(Author.)

894. G. Voss, "'Zum Herrn und Messias gemacht hat Gott diesen Jesus' (Apg 2,36). Zur Christologie der lukanischen Schriften," *BibLeben* 8 (4, '67) 236-248.

The Christology of Lk-Acts has been influenced by the time which intervened between the events of Jesus' life and the moment when they were written down in these books. The appearance of Jesus marks the definitive new beginning of salvation-history. By his mighty deeds he proves his divine sonship and thus reveals the sovereign authority of God. These mighty deeds, though often physical cures, are intended primarily to overthrow the tyranny of Satan. Jesus also reveals the sovereign authority of God by proving his own divine sonship through his complete trust in God, a trust aptly summarized in the prayer on the cross, "Father, into thy hands I commit my spirit" (Lk 23:46). The Christian is called upon to follow Christ in this regard, giving himself up completely to God. Finally, through the outpouring of the Holy Spirit the way of salvation is opened to all men in these present "last days."—J.J.C.

Lk 1—2, cf. § 12-861.

895. F. MUSSNER, "Lk 1,48f; 11,27f und die Anfänge der Marienverehrung in der Urkirche," *Catholica* 21 (4, '67) 287-294.

It is not surprising that Luke, the pre-eminent representative of so-called *Frühkatholizismus*, includes devotion to Mary the Mother of Jesus as a trait of the early Church. His presentation of Mary, however, is not purely a personal theological construct, but witnesses to earlier Church traditions about the childhood of Jesus and subsequent events in the life of Mary. Luke describes her as the model believer who obeyed the word of God. The praise for Mary, "Blessed is she who believed" (Lk 1:45), is modified in Lk 11:28 to include the entire crowd who hear and keep the word of God. In Luke's view, Mary can be venerated because through her obedient faith in God she became the exemplary member of the eschatological community.—M.A.F.

896. [Lk 2:1-14] J. RIEDL, "La gloria de Dios - y la dicha sin fin del hombre. Pensamientos Bíblicos en torno al Mensaje de Navidad según San Lucas," *RevistBíb* 29 (4, '67) 193-205.

A slightly expanded version of an article in *BibLiturg* 39 (6, '66) 341-350 [§ 11-1061].

Lk 3:16, cf. § 12-863.

Lk 7:24-25, cf. § 12-871.

Lk 8:4-15, cf. § 12-872.

Lk 8:4-18, cf. § 12-873.

Lk 9:28-36, cf. § 12-889.

897. [Lk 10:18] R. L. ALDEN, "Lucifer, Who or What?" *BullEvangTheolSoc* 11 (1, '68) 35-39.

It is misleading to refer to Isa 14:12 in connection with Lk 10:18. In the OT passage "Lucifer" or "bright one, son of the morning" is a correct translation, but the reference is to the king of Babylon, not to Satan.—G.W.M.

898. [Lk 10:38-42] D.-M. MONTAGNA, "Servizio e contemplazione nella 'fraternità' di Betania," *Servitium* 1 (4, '67) 397-405.

The meaning of contemplation in the early Church becomes evident from a consideration of the episode of Martha and Mary. The two sisters represent, not the active and the contemplative life, but rather a service of God which is marked by excessive concern in contrast to a service which is simple and tranquil. The incident contains a lesson for the primitive Church. Martha's service and Mary's adoration are two phases of the same hospitality and of the same faith. Thus the fellowship of Bethany illustrates the principle of Christian hospitality, and the home of Mary and Martha becomes the model for every family and for the Church itself (cf. Apoc 3:20).—J.J.C.

Lk 11:27, cf. § 12-895.

Lk 11:29-32, cf. § 12-937.

899. [Lk 11:41] M. MASINI, "‘quod superest . . . ,’" *Servitium* 1 (4, '67) 448-453.

The Vulgate translation suggests the meaning "give alms from your superfluity." The sense of the original Greek, however, is: Divide with your neighbor what you have to eat and drink; make clean the inside of the cup; give what is within the cup and on the plate, and then your hearts will be clean like your ritually clean cups and plates. This original meaning has important consequences for moral and ascetical theology and for ordinary Christian life.—J.J.C.

Lk 12:1, cf. § 12-888.

Lk 13:18-21, cf. § 12-874.

900. P. HOFFMANN, "*Pantes ergatai adikias*. Redaktion und Tradition in Lc 13:22-30," *ZeitNTWiss* 58 (3-4, '67) 188-214.

Relying too heavily on the parallel in Mt 8:11-12, interpreters have seen a Jewish-Gentile antithesis in Lk 13:22-30. Lk's eschatological language, however, is futuristic, and stylistic features (e.g. *agōnizesthe*, v. 24; *adikia*, v. 27) point to redaction in the direction of a strong ethical stress. Just as Jesus' contemporaries were confronted with moral decision as the counterpart of liturgical profession, so Lk's readers are faced with a serious call to righteousness. In harmony with this position Luke, in 13:29, alters Q's *polloi* (taken over by Mt 8:11), since it would contradict his usage in v. 24, and leaves the subject indeterminate. However, by the addition of *apo borra kai notou* (v. 29) he underlines the teaching that the Church's *Kyrios* is the judge of all, and that his standard of judgment is righteousness, as opposed to *adikia*. The Gentile Christian has no guarantee of salvation simply because he is among the "last," for in reality there are some out of both the "last" and the "first" groups who will share in the end-time blessings. Thus the pericope is an antidote against misunderstanding of the universalistic outlook of 13:18-21.—F.W.D.

901. H. DREXLER, "Zu Lukas 16:1-7," *ZeitNTWiss* 58 (3-4, '67) 286-288.

The key to interpreting the parable is in v. 2, which has not been satisfactorily handled by the commentators. The master acts in contradictory fashion, both demanding an accounting and dismissing the steward. So the steward responds by respectively summoning the debtors and cheating the master. This is the conduct to which the explanation refers.—G.W.M.

902. [Lk 17:21b] R. H. HIERS, "Why Will They Not Say, 'Lo, here!' Or 'There!'" *JournAmAcadRel* 35 (4, '67) 379-384.

Critics have treated Lk 17:21b as a statement that in some sense the kingdom of God is now present in Jesus' lifetime, for the Greek verb used is present. In the Aramaic for the present there would be no expressed verb. Moreover, in the tense of incompleteness there is no sharp contrast of present and future. Here, in fact, the future reference is possible and correct both on the basis of immediate context and of all other Lukan references to the kingdom. For Lk

the simultaneous coming of the kingdom and of the Son of Man are always clearly future except here. Consequently it is probable that this passage means that, when these two events occur in the future (near or remote), they will be unmistakable, public events that will need no authenticating signs, for they will be self-evidencing and totally non-mysterious.—J.H.C.

Lk 22:27, cf. § 12-891.

903. [Lk 22:40-46] T. LESCOW, "Jesus in Gethsemane bei Lukas und im Hebräerbrief," *ZeitNTWiss* 58 (3-4, '67) 215-239.

Expansion of the Gethsemane pericope (already analyzed for Mt and Mk [cf. § 11-247]) is studied in Lk 22:40-46 and Heb 5:7-8. Against K. G. Kuhn (*EvangTheol* 12 ['52-'53] 260-285), Lk 22:40 stems entirely from Lk's work, replacing an earlier formulation. Lk has created a typical martyr-scene; Jesus speaks encouragement and presents prayer as the sole important response to persecution.

". . . And he was heard," v. 7, which so disturbs the hymnic quality of Heb 5, is an unfortunate parenthesis because it complicates the logic of the paragraph. The decisive "being made perfect," v. 9, is also added by the author of Heb—indeed it is the decisive step by which he brings the hymn into contact with his interpretation of Jesus' high-priesthood. Humiliation/exaltation operates here as something which can be "learned" (like "knowledge"); we have a wisdom Christology of Hellenistic eschatology.

This portrays the fusion of the Christ-title with the Passion tradition, and rests on Lk 22:44. A paraenetic interest has retreated behind a biographical interest in illustrating the concreteness of Christ's priesthood.—W.G.D.

John

904. J. B. BAUER, "Zur Datierung des Papyrus Bodmer II (P 66)," *BibZeit* 12 (1, '68) 121-122.

H. Hunger has discussed this question thoroughly in the *Anzeiger der Österreichischen Akademie der Wissenschaften*, Phil.-hist. Klasse (4, '60) 12-23—a treatment that is unfortunately neglected in subsequent literature. On a careful comparative palaeographical basis he concludes that P⁶⁶ must be dated, if not in the first half, at least in the middle of the 2nd century.—G.W.M.

- 905r. R. E. BROWN, *The Gospel According to John* (i-xii) [cf. *NTA* 11, p. 149; §§ 12-587r—588r].

(E. C. Blackman, *CanJournTheol* 13 [4, '67] 283-285):— B's work, conservative in viewpoint without being merely traditional, "will rank with the outstanding commentaries on this Gospel." His theory of the composition of Jn is his most original contribution, and it is very plausible.—G.W.M.

906. B. DE PINTO, "Word and Wisdom in St. John—II," *Scripture* 19 (48, '67) 107-122. [Cf. § 12-205.]

The Gospel is analyzed part by part to show its basic structure and to provide a plan for reading the text according to certain simple and obvious indications provided by the Evangelist. While the concept of the Word dominates the Prologue, the main ideas in the body of the Gospel are life and light.—J.J.C.

907. A. JAUBERT, "'Croire' dans l'évangile de Jean," *VieSpir* 118 (546, '68) 137-148.

Faith and its various facets are aptly described in the Fourth Gospel. Jn never uses the noun faith, but the verb *pisteuein* occurs frequently. The Evangelist brings out more strongly than the Synoptics the accusations made against Jesus by unbelieving persons. Some reject the truth because of their evil lives. Others believe but fear to profess their faith. According to Jn, faith is existential and not merely intellectual; it embraces the entire man. Believing is keeping the commandments, and Jn implies that there are those who believe in their heart, i.e. keep the commandments, though they do not yet profess the true faith. Unity comes from faith, and faith from unity, and both come from God.—J.J.C.

908. J. LEAL, "El culto a María en el IV evangelio," *Manresa* 39 (153, '67) 309-318.

The Fourth Gospel contains *signs* of both Jesus' and the Evangelist's veneration for Mary as well as some *indications* on which to found or establish the cult of Mary. The *signs* studied are four: (a) two titles: "Mother of Jesus" always used by the Evangelist, and the appellative "woman" by which Jesus addresses his mother; (b) two facts: Mary's presence at the wedding feast of Cana and her presence during Jesus' hour at Calvary. The *indications* are: (1) the public and solemn proclamation of Mary's spiritual and universal maternity (clearly suggested by the entire context and the symbolic character of the Gospel), and (2) the maternal role and way of behaving that Mary displayed during the wedding feast at Cana.—J.C.

909. X. LÉON-DUFOUR, "Bulletin d'exégèse du Nouveau Testament, I. Autour du quatrième évangile," *RechSciRel* 55 (4, '67) 556-586.

A discussion of recent works of C. H. Dodd, R. Schnackenburg, R. E. Brown, A. Feuillet and F. Mussner. [To be continued.]

910. M. MEES, "Lectio brevior im Johannevangelium und ihre Beziehung zum Urtext," *BibZeit* 12 (1, '68) 111-119.

The *Gospel of Thomas* may henceforth be very valuable for NT textual criticism because it represents an apocalyptic tradition which preceded and was contemporaneous with our written Gospels. Much has been written about the additions and changes found in the Western text, but there has been little study

of how and why these changes arose. A literary practice of that age deserves special attention. Men were familiar with Homer and other classical writers and used quotations from their works to express their own thought. In this practice a word assumed special importance. Probably the Christian writers took over this custom.

The shorter text is then studied in Jn 3:13; 4:43; 6:51; 7:46b and in Jn 7 where M.-É. Boismard found a series of additions, clarifications, inversions together with additional adjectives, copulas and especially pronouns. The author proposes the following pattern of development: (1) the original text; (2) a text which was really a recension; (3) the short text of the Fathers which to a great extent was the expression of their own thought completed with the aid of a biblical quotation. These patristic quotations may be helpful, since the Fathers often argue from a phrase or a word, but each instance needs to be carefully examined.—J.J.C.

911. H.-O. METZGER, "Neuere Johannes-Forschung," *VerkForsch* 12 (2, '67) 12-29.

A bulletin of recent works on the Fourth Gospel and the Johannine Epistles.

- 912r. F. MUSSNER, *The Historical Jesus in the Gospel of St John* [cf. *NTA* 11, p. 376; § 11-753r].

(J. E. Bruns, *CathBibQuart* 30 [1, '68] 118-120):—M's justification of Jn's theologizing is unobjectionable and is not in fact controversial. But two other points are challenged. (1) M seems overly anxious to relate Jn and 1 Jn directly to an apostolic source, but his own use of the concept of "seeing" is not restricted to the apostolic eyewitnesses. (2) He offers no explanation of the over-all historicity of the Gospel, in particular of the *works* of Jesus; the theme would seem to demand discussion of both sayings and deeds.—G.W.M.

913. J. O'ROURKE, "John's Fulfilment Texts," *SciEccl* 19 (3, '67) 433-443.

Jn shows no consistency in using the LXX or other translation. The tendency to condense citations found elsewhere in Jn is not followed to the same degree in these texts. Typology governs the use of the OT in Jn 19:36; the other uses cannot be classified with certainty due to exegetical disputes. The salvific themes brought out are: salvation has been effected in the world's final period by a divine victim, a Suffering Servant, treated ignominiously by those who should have accepted him but who are still promised salvation.—J.O'R. (Author.)

914. E. F. RHODES, "The Corrections of Papyrus Bodmer II," *NTStud* 14 (2, '68) 271-281.

There are well over 300 corrections in P⁶⁶. (1) The original scribe did not hesitate to correct his mistakes immediately, even though doing so marred the appearance of his otherwise neat page. (2) After the transcription was complete, the scribe or another checked the MS with special concern for orthog-

raphy (even itacisms) and for clarity. More than half these corrections are significant. In 78% of these instances Nestle agrees with the corrector, and the *Greek New Testament* agrees in 82%. More than one corrector may have been at work in a few variants in 4:47; 5:39; 7:41; 13:7, 10; 14:12. (3) A second review of the MS was made with greater concern for transcriptional accuracy. At this stage an exemplar was employed whose text closely resembled Nestle's but had a stronger Caesarean coloring.—J.J.C.

915r. P. RICCA, *Die Eschatologie des Vierten Evangeliums* [cf. *NTA* 12, p. 137].

(L. van Hartingsveld, *NovTest* 9 [4, '67] 315-318):—Brief summary and extensive critical observations. On several counts the methodology of the work is challenged. R's characterization of Johannine eschatology as "personalized" (*personalisiert*) because of its Christocentrism is valid only for the present-eschatological assertions of the Gospel, not for its future-eschatological assertions, to which R does not give sufficient weight.—G.W.M.

916. R. SCHNACKENBURG, "Neue Arbeiten zu den johanneischen Schriften (Fts.)," *BibZeit* 12 (1, '68) 141-145. [Cf. § 12-595.]

Critical discussion of the works of O. Böcher, N. Lazure and P. Borgen.

917r. R. SCHNACKENBURG, *Das Johannesevangelium*, I. Teil [cf. *NTA* 10, p. 423; §§ 12-593r—594r].

R. E. BROWN, *The Gospel According to John (i-xii)* [cf. *NTA* 11, p. 149; §§ 12-587r—588r].

(M.-É. Boismard, *RevBib* 74 [4, '67] 581-585):—The contents of the Introductions of these two excellent works are described and compared. In particular the theories of literary composition are analyzed. To the reviewer, B's more complex five-stage theory seems better to fit the complex problems of the Gospel than S's three-stage theory. The authors agree that the apostle John, the "disciple whom Jesus loved," is at the root of the tradition, that the Evangelist (someone else) had a large part in shaping the Gospel, and that a redactor is responsible for the final form of it. They disagree most in defining the manner of the Evangelist's work, whether his work was perfectly coherent (S) or gradual and complicated (B). Recognition of the complexity has important consequences for understanding many passages.—G.W.M.

918. D. UZIN, "The Believing Woman. The Virgin Mary in the Theology of St. John," *Dominicana* 52 (3, '67) 198-205.

The article comments upon the meaning of faith and sign in Johannine thought and then upon Mary's faith. She appears in the Fourth Gospel only at Cana and Calvary, but a study of these pericopes makes it clear that they have primary importance in terms of sign and that Mary is the model for all Christians in her response in terms of faith.—J.J.C.

919. J. WILKINSON, "A Study of Healing in the Gospel according to John," *ScotJournTheol* 20 (4, '67) 442-461.

Study of the four healing narratives peculiar to Jn (4:46-54; 5:1-9; 9:1-7; 11:1-46) shows that the author has special insights into Jesus' healing ministry. As is the case with all Jesus' miracles in Jn, the purpose is to reveal his glory and so create or increase faith in himself. For John the healings are the activity of God revealing Jesus as the Christ. They are not performed by Jesus simply for their own intrinsic worth, but in order to manifest the power and glory of God. They accompany and validate Jesus' teaching, and are signs illustrating who he is for those with eyes to see. It is striking that the verbs *splagchnizomai* and *eleeō* do not occur and that the motive of compassion is not mentioned. Furthermore, the healing narratives illustrate the effect in the case of the individual which John hopes the reading of his Gospel will have on his readers. Finally, the healing commission which Jesus received from the Father, he has passed on to his Church.—D.J.H.

John, cf. §§ 12-954; 12-967; 12-1088.

920. [Jn 1:1-14] M. McNAMARA, "Logos of the Fourth Gospel and *Memra* of the Palestinian Targum (Ex 12:42)," *ExpTimes* 79 (4, '68) 115-117.

It is one thing to say that the "Word (*Mêmrā'*) of the Lord" in the Aramaic Targums is neither an hypostasis nor an intermediary, and quite another to maintain that synagogue usage did not influence John in choosing the term *Logos* for his Prologue. Clearly the author is thinking against the background of the OT creation narratives. In the Palestinian Targums, creation is described in the midrash on the Four Nights appended to Exod 12:42 (Exod 15:18 in Paris MS 110). In Neofiti the *Mêmrā'* of the Lord is described as the light breaking through the darkness, and in the Fragment Targum the *Mêmrā'* of the Lord is depicted as shining and illuminating what was dark before creation. It is legitimate to presume, then, that the author of the Fourth Gospel heard in the synagogue that before the creation of the universe there was an all-pervading darkness and that the Word of the Lord was the Light shining through the darkness. The new creation, described in Jn 1 as the counterpart of the first creation, began when the Word was made flesh and the Light began to shine in the darkness of the non-Messianic age. If we accept this view of the origin of John's concepts and terminology, it follows that perhaps the Johannine tradition was less under the influence of Qumran Judaism than is now generally believed.—D.J.H.

921. K. HAACKER, "Eine formgeschichtliche Beobachtung zu Joh 1,3 fin.," *BibZeit* 12 (1, '68) 119-121.

A form-critical analysis of the type of pre-existence and creation statement occurring in Egyptian temple inscriptions provides a parallel to the use of *ho gegonen* in Jn 1:3. Whatever the precise relationship of the Prologue to this

tradition, it clearly suggests that *ho gegonen* must be read with v. 3 and not with v. 4.—G.W.M.

Jn 1:3, cf. § 12-969.

922. [Jn 1:6-8] M. KEHL, "Der Mensch in der Geschichte Gottes. Zum Johannesprolog 6-8," *GeistLeb* 40 (6, '67) 404-409.

The Prologue describes the "history of God" which takes place in Christ. The role of human action in this history is indicated by the insertion of a man into the account in vv. 6-8. In relation to the "history of God" man is one "sent by God . . . , to bear witness to the light, that all might believe through him."—G.W.M.

923. [Jn 1:29, 36] W. J. TOBIN, "Reflections on the Title and Function of the 'Lamb of God,'" *BibToday* 34 ('68) 2367-76.

A survey of the possible interpretations of the "Lamb of God" title which distinguishes between what the Baptist could have understood by it (eschatological lamb of Jewish apocalyptic and Servant of God who communicates to men the power to sin no more) and what the Evangelist understood by it (Servant as suffering, and paschal lamb, in addition to the other senses).

924r. [Jn 2:1-11] A. SMITMANS, *Das Weinwunder von Kana* [cf. *NTA* 12, p. 138].

(J. Reuss, *TheolRev* 63 [6, '67] 384-385):—S provides a survey of patristic exegesis of this difficult passage and a contribution to its exegesis today, attempting to show the relationship between the two. The book thus is valuable for the history of exegesis and merits every consideration for relating patristic interpretation to modern. Some specific additions to the information about the fragments of Ammonius are given here.—G.W.M.

925. B. PRETE, "Nascere dall'alto (Giov. 3,3)," *SacDoc* 12 (48, '67) 435-455.

The phrase is studied in itself, in its context and as expressing a general Johannine theme. While *anōthen* can mean "again" or "from the beginning," Jesus here seems to take the word in the sense of "from on high" and to teach the necessity of a supernatural birth. This idea was so strange and above the comprehension of Nicodemus that he misunderstood the expression. The context also favors the concept of a birth from on high. Like the rich young man, Nicodemus evidently is seeking to know the necessary condition for entering the kingdom. Jesus' reply is a revelation insisting that here man is powerless, that a divine intervention is needed. This theme of a supernatural birth is found also in other passages, e.g. the promise of the Eucharist (Jn 6:53) and in the Prologue (Jn 1:12-13). The sacramental aspect of this extraordinary birth appears in the birth of water and the Spirit (Jn 3:5).—J.J.C.

926. R. BERGMEIER, "Glaube als Werk? Die 'Werke Gottes' in Damaskusschrift II, 14-15 und Johannes 6, 28-29," *RevQum* 6 (2, '67) 253-260.

Commentators on Jn 6:28-29 say (1) God demands only one work, belief in the One he sent, or (2) the question concerns God's own work, man's part being to surrender to it. CD ii, 14-16 shows that there the *m'sy 'l* are what God demands, paralleled by the command in CD i, 1-2 and consistent with CD's historical review showing that God does not excuse disregard of his works. Further, ii, 2-13 is one of the few passages expressing God's predestination of the wicked to their iniquity and the covenanters to the opposite. The deeds of these two divisions are similarly opposed, although hidden and awaiting revelation (ii, 2, 14). This is not the dualism of 1QS iii, 13—iv, 26 and 1QM xiii, 7-18, although the "works of God" of CD ii, 14-15 are the deeds done under the sovereignty of the angel of light and the "ways of the wicked" under the angel of darkness. John has this antithesis (6:28-29; 8:41-44; 1 Jn 3:8) which is also predestinarian: he who is of God believes; he who is of the devil does his works. John's version of the "works of God" is to believe in him whom God sent. John thinks of one work, and similarly sometimes one commandment (Jn 15:12; 1 Jn 3:22-23) but does not emphasize this latter contrast.—A.R.C.L.

927. O. HOFIUS, "Die Sammlung der Heiden zur Herde Israels (Joh 10:16 11:51f.)," *ZeitNTWiss* 58 (3-4, '67) 289-291.

The OT passages hitherto alleged as the basis of the eschatological assembly of the flock indicate only the assembly of the Israelites. But the joining of the Gentiles to this flock is also rooted in the OT in Isa 56:8, which in the context can only refer to adding pagans to the flock of Israel.—G.W.M.

928. H. ZIMMERMANN, "Struktur und Aussageabsicht der johanneischen Abschiedsreden (Jo 13-17)," *BibLeben* 8 (4, '67) 279-290.

"Rise, let us go hence" (Jn 14:31) seems to mark the end of the Last Supper discourse, and various attempts have been made to solve the problem, e.g. rearranging sections of Jn 13—17, considering Jn 15—16 as a supplement, etc., but none is satisfactory. A new solution is here proposed after studying the literary genre of Jn 13—17, comparing it with the Synoptics, especially Lk, and examining the dominant themes of the Fourth Gospel.

If one takes as separate units Jn 13—14 and Jn 15—16, he will find in both some parallel statements, e.g. the commandment of love (cp. Jn 13:34 and 15:42), asking in Jesus' name (cp. 14:13 and 15:7). But there are significant differences: e.g., Jn 13—14 is concerned with Jesus' going, while Jn 15—16 deals with his remaining with them and their remaining with him.

It is therefore suggested that Jn 13—14 and Jn 15—16 constitute two discourses. The first, in the form of an instruction for the disciples, expresses the meaning of Jesus' departure and its reference to the situation obtaining after Jesus is with the Father. The second discourse reveals this reality itself under two aspects—being in Christ and being in the world. The situation of the two

discourses differs. The first is before Jesus departs; the second is after he has gone to the Father. The disciples are led from instruction into reality, and this change is manifest in the sentence, "Rise, let us go hence" (14:31). These words, like others in Jn, can have a twofold meaning, one that of daily life, the other that of the Evangelist's theology. Taken in their ordinary meaning, the words would be misunderstood; rather they are addressed to those who have arisen to the new life and are in the Father's house, to those who have received the other Paraclete, the Spirit of truth. Finally, Jn 17 contains the prayer which Jesus as the heavenly Paraclete offers for his own who are still in the world. The Evangelist situates the prayer within the "historical" setting of the Last Supper.—J.J.C.

929. B. SANDVIK, "Joh. 15 als Abendmahlstext," *TheolZeit* 23 (5, '67) 323-328.

The vine imagery of Jn 15 should be understood sacramentally. The idea of remaining in Christ is connected with the Temple idea because the vine can be considered a symbol of the Temple. The disciples must remain in Jesus the Temple/Vine, then Jesus will remain in them. Jesus as the vine suggests the wine of the Eucharist, and the vine parable is spoken in the framework of the Last Supper. The interpretation here proposed is confirmed by the parallel "he who eats my flesh and drinks my blood abides in me, and I in him" (Jn 6:56). The temple of his body (Jn 2:21) confirms the connection of the Eucharist-Temple-Vine. In the *Didache* the blessing of the chalice speaks of the vine which makes men's hearts a temple of God.

The awkward imperative in Jn 15:4a is the command to repeat the Eucharist, and this Eucharistic ceremony is not a remembrance of one crucified but a living fellowship with the risen Christ, the union of the branches with the vine. Paul's doctrine of the Body of Christ parallels this thought and confirms our interpretation.

The warning about being cut off and cast into the fire (Jn 15:6) recalls the treason of Judas and his presence at the Supper, and an echo of this warning is found in the oldest extant Eucharistic liturgy which has an anathema against unworthy recipients of the sacrament. The remainder of Jn 15 is an exhortation on the worthy reception of the Eucharist.—J.J.C.

930. A. DAUER, "Das Wort des Gekreuzigten an seine Mutter und den 'Jünger, den er liebte.' Eine traditions-geschichtliche und theologische Untersuchung zu Joh 19,25-27," *BibZeit* 12 (1, '68) 80-93. [Cf. § 12-602.]

The last commission of Jesus was to entrust his mother to the care of "the disciple whom he loved" as to his brother in order that she could experience herself being sheltered with him in Jesus' stead. The disciple performed faithfully what was asked of him (19:27). With this commission Jesus once more distinguished the disciple from all the others by expressing confidence in him. Although this scene at the cross is a product of the Evangelist, the fact that Jesus actually entrusted Mary to the disciple is not denied.

In considering the intention of the passage the primary emphasis on the disciple rather than Mary remains decisive. Thus a Mariological interpretation is rejected, but also an anti-Petrine one. The disciple whom Jesus loved was not the author of the Gospel, but a very important witness for the Evangelist (cf. 19:35), a fact which was also known to the subsequent editor (cf. 21:24, where *graphein* should be understood in a causative sense). This is why his presence is emphasized in the most important sections of the Gospel, the Passion and resurrection accounts. The Evangelist relied on him as a trustworthy witness because he was the disciple whom Jesus loved and who first understood the resurrection and recognized the resurrected one in the stranger at the sea. He was the one whom Jesus entrusted with the affairs of his mother, and with that received him as his own brother. Thus the Evangelist could write this, the most recent of the canonical Gospels, as reliable witness which was given by the apostolic witness *kat exochēn*.—H.W.B.

931. G. MORETTO, "Giov. 19,28: La sete di Cristo in croce," *RivistBib* 15 (3, '67) 249-274.

Even the penultimate word of Christ on the cross has its mysterious meaning. In fact, an analysis of the OT and the NT reveals that the vocabulary of thirst and water should be granted not only to the religious sphere of biblical spirituality but likewise to the more strict specific field of soteriology.

From the literary point of view, John meant to give particular prominence to the episode of the thirst of Christ, by putting it in the centre of the whole narration of the crucifixion. In this way we have the expression of this doctrine: Christ, raised on the cross, with his cry of thirst calls for the redemption of his humanity (a demand of glory). He receives redemption "by drinking the Spirit," and so becoming its spring, which he then communicates to the Church. The Spirit, communicated by Christ in the place and hour of the cross, is the instrument of unity of the Mystical Body, which is born here, and which is united in water, in the Spirit and in blood (symbolism of the seamless undergarment and the unbroken bones).—C.S.

932. [Jn 20—21] B. SCHWANK, "Die Ostererscheinungen des Johannesevangeliums und die Post-mortem-Erscheinungen der Parapsychologie," *Erbe Auf* 44 (1, '68) 36-53.

The findings of psychical research, parapsychology, extrasensory perception and telepathy, etc., are presented in detail and compared with the NT accounts of the apparitions of the risen Savior. These conclusions are drawn. (1) Unlike the resurrection which was unique, the Easter apparitions may have analogies in natural phenomena. (2) It is a wrong approach to ask whether an apparition was subjective or objective. The NT apparitions were objective. The only question is what kind of objective reality was present there. It seems that the reality was objective but not physically perceptible. (3) There is no exegetical or dog-

matic objection to holding that the risen Christ was not a physical object. (4) The apparitions were the response to some external event which cannot be detected by the sense organs now known to us. (5) They are therefore not to be regarded as visions. (6) The apparitions were not merely telepathic apparitions or telepathic hallucinations. The risen Christ was an active spirit, a living personality, about whose body we can say nothing positive. (7) There is a similarity between the apparitions of Easter and telepathic apparitions, but there can also be differences.—J.J.C.

Acts of the Apostles

933r. E. J. EPP, *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts* [cf. *NTA* 11, pp. 273-274; § 12-605r].

(R. P. C. Hanson, "The Ideology of Codex Bezae in Acts," *NTStud* 14 [2, '68] 282-286):—Summary and extensive critique. The accumulation of the evidence and its investigation are above reproach. Readers may hesitate about accepting the thesis. It seems simpler to suppose that the interpolator was writing *ca.* 130-160 when the majority of Christians were Gentiles and not much interested in the Jews and when great authority was being ascribed to the apostles for the rule of faith, the canon and Church customs. E often strains the evidence and finds anti-Judaic tendencies in unlikely and unconvincing contexts.—J.J.C.

934. SR. LUZ, "Cristo y la Iglesia, según los Hechos," *RevistBib* 29 (4, '67) 206-223.

An extensive investigation of the OT and Qumran usage of terms for the collectivity of the people of God provides a background for understanding the Church in Acts. Essential to the parallelism is the concept of Yahweh "calling" Israel and dwelling with them; in Acts it is Christ who "calls" through his apostles.—G.W.M.

935. L. PERETTO, "Pietro e Paolo e l'anno 49 nella complessa situazione palestinese," *RivistBib* 15 (3, '67) 295-308.

The events that happened in Palestine from A.D. 40 to 70 must have had a considerable influence on the question of circumcision of the Gentiles and the Antioch dispute between Peter and Paul. The whole question began when some Jewish-Christians went to Antioch and would have the converted pagans receive circumcision. This was resented by Paul who saw in it the danger of having Christianity identified with a particular state or people. This is no surprise when we study the situation in Palestine. The Jews were tired of the Romans and from A.D. 39 onwards, we witness several attempts to seize power or cause trouble. The experience of Paul and Barnabas could not tolerate this. They in fact scored a success in the Council of Jerusalem (A.D. 49).

The decision of the Council was to cut short the aspirations of Jewish nationalism. That is why Paul is angry with Peter's conduct in Antioch, because in

it he saw a menace of return to the situation before the Council. So he chided Peter who seemed to have been influenced by the fanatic Jewish-Christians. Paul now decided to maintain the independence of Christianity from any people or state.—C.S.

Acts, cf. §§ 12-892; 12-894; 12-1055.

936. [Acts 1:16] E. F. F. BISHOP, "‘Guide to Those who Arrested Jesus,’" *EvangQuart* 40 (1, '68) 41-42.

The clause appears to be a parenthesis which Luke inserted into Peter's speech so that Theophilus might have needed information which was well known to Peter's hearers. Moreover, in accord with Oriental courtesy and the disciples' reverence for their Master, Peter would hardly have spoken simply of "Jesus"; he would have added the title "Lord."—J.J.C.

937. [Acts 2:22-36] P. FRANTZEN, "Das 'Zeichen des Jonas,'" *TheolGlaub* 57 (1, '67) 61-66.

Acts 2:22-36 provides an interpretation of the "sign of Jonah" which in *Jon* itself is a "demythologized" prophetic action. The Phoenician sailors sacrifice Jonah to Rahab/Leviathan, identified with the angry sea. The author of *Jon* represents the monster by the "great fish." Amos 9:1-3 provides a key for interpreting the prophetic story: one who is in flight from God may go to the bottom of the sea (= Sheol, by parallelism) and God will command the serpent to bite him. But Jonah proves to be indigestible and is vomited out. The prayer of *Jon* 2:3-10 shows that the "belly of the fish" is symbolic for the "belly of Sheol." In Acts 2, with the aid of Ps 16:8-11, Peter alludes to this picture of Jesus, whom death could not hold, who did not see corruption in Hades. A similar background can be detected in Rev 12:1-17.—G.W.M.

938. [Acts 8:9 ff.] W. C. VAN UNNIK, "Die Apostelgeschichte und die Häresien," *ZeitNTWiss* 58 (3-4, '67) 240-246.

Although it is often argued that Acts 8:9 ff. and 20:29 ff. reflect a concern of Luke to combat Gnostic heresy, an examination of the passages reveals that the main concerns are with the idea of purchasing the Holy Spirit and persecution respectively. The latter passage does speak of false doctrine, but only as a generality. This lack of concern with heresy is not necessarily due to an idealization of the apostolic age. Luke does know the "weakness" of the disciples, and he does reveal conflicts in the period: against the Jewish claim that Jesus was not Messiah, against paganism and magic, as well as the conflict between Hebrews and Hellenists within the Church. Luke does not picture the apostolic age as free of heresy, but he is much more concerned with the preaching of Jesus as the crucified and risen Messiah. He was writing for the mission (not a specific congregation), in a situation where differences with Judaism and certain manifestations of paganism were the real problems.—R.A.Bu.

939. [Acts 10:9-48] P. CATRICE, "Réflexions missionnaires sur la vision de Saint Pierre à Joppé. Du judéo-christianisme à l'Église de tous les peuples," *BibVieChrét* 79 ('68) 20-39.

The baptism of Cornelius was an event of capital importance. Peter's hesitation arose from concern for ritual purity, a subject which is here studied in Judaism, in other religions and in the Gospels. By baptizing Cornelius, Peter took the decisive step which marked the transition from Jewish to universal Christianity.—J.J.C.

940. [Acts 19:1-7] J. K. PARRATT, "The Rebaptism of the Ephesian Disciples," *ExpTimes* 79 (6, '68) 182-183.

The Ephesian disciples of John had an incomplete knowledge of his teaching, and they had not received his baptism but simply a proselyte lustration. Paul therefore baptized them properly. John's baptism and the Christian rite were identical, both signifying repentance and faith toward the Messiah. John's baptism was proleptic, whereas the Christian rite looks back to the accomplished work of Christ.—J.J.C.

Acts 20:29-30, cf. § 12-938.

941. [Acts 22—26] P. SCHUBERT, "The Final Cycle of Speeches in the Book of Acts," *JournBibLit* 87 (1, '68) 1-16.

All the speeches in Acts (not just the "missionary speeches" in chaps. 2, 3, 10, 13) are integral to the presentation there of Luke's theology, which is set out in its main features in the first cycle of speeches (Acts 1—5) and fully developed in the second cycle (6—20): stressed are the predetermined plan (*boulē*) of God (the LXX showing the divine promise, Lk-Acts the fulfillment) and Paul's significance within that plan, a significance "different in kind from that of the Twelve but by no means inferior." (Thus in Acts 1—20 precisely as many verses are devoted to Paul's speeches as to Peter's.) The final cycle of speeches (chaps. 22—26) builds toward a climax, a rounding-out of Luke's theology, the speech to Agrippa (chap. 26); "I-style" is fully employed here (though not in chaps. 1—20), the speeches come more frequently and the rate of dialogue is greatly increased—all adding an element of anticipation and suspense. In these final speeches two themes are obvious. (1) The Christian's hope in the resurrection. Thus in 23:6-9 Paul "transforms the whole judicial issue into a theological one" by claiming "with respect to the hope and the resurrection of the dead I am on trial"; the same hope is stressed in the other speeches and in the summary of Luke's theology in 24:15 (along with the more Hellenistic terms "righteousness" and "self-control"), and is the Pauline claim which scares Festus in 26:23 f. (2) The divine commission given Paul; this is the reason for giving three versions of his Damascus vision. The version in 22:6-21 assumes a familiarity with that in chap. 9 and elaborates upon it, adding "important theological and christological details and . . . terms which align it with

the commission of the Twelve . . . and of the Seventy." Then "in the third account . . . the full climax is reached. Here the commission is given to Paul directly in a vision by the Lord himself (26:12-17)." Conclusion: while in other ancient writers, e.g. Thucydides, the speeches are removable units and the story is complete without them, "the speeches of Luke are an essential part of the story itself. . . . Without them the book of Acts would be a torso consisting chiefly of a miscellany of episodes and summaries."—A.T.K.

942. [Acts 28:12-14] T. F. GLASSON, "St Paul, Virgil and the Sibyl," *Lond QuartHolRev* 37 (1, '68) 70-76.

On his way to Rome Paul stayed seven days at Puteoli (Acts 28:12-14) which was only a short distance from the cave of the Cumaean sibyl and the tomb of Virgil. There is a legend that the Apostle visited the tomb of the poet and wept over it. Virgil's *Fourth Eclogue*, in which the Cumaean sibyl foretells the last age, so closely resembles Isa 7:14-17 that he apparently either had a translation or a close paraphrase of the passage.—J.J.C.

EPISTLES—APOCALYPSE

Paul

943. G. J. BAHR, "The Subscriptions in the Pauline Letters," *JournBibLit* 87 (1, '68) 27-41.

It is probable that Paul told a secretary the basic information to be included in a letter. In Hellenistic practice the subscription was added to records or letters to summarize the document in the actual writer's own hand.

In Gal, Phlm, Col, 1—2 Thes, 1—2 Cor we can trace the actual writing by Paul; we can suggest similar passages in Phil and Rom. Eph may follow this pattern, but the Pastorals are of a different category.

We have quite long subscription-passages in the Pauline letters and are usually justified in giving credence to their transmitted texts. Since the important theological material appears in the scribe's part of the letters and the subscriptions contain primarily ethical admonitions, we should perhaps remember Paul not as the first great Christian theologian, but as the first great Christian ethicist.—W.G.D.

944. G. BARBAGLIO, "Saggio critico su alcune teologie paoline (II)," *ScuolCatt* 95 (Supplement 3, '67) 203*-244*. [Cf. § 12-610.]

A critical analysis of works of L. Cerfaux and W. D. Davies.

945. M. BARTH, "Was Paul an Anti-Semite?" *JournEcumStud* 5 (1, '68) 78-104.

Though often accused of anti-Semitism, Paul was not himself anti-Semitic; some elements of his theology, however, in the hands of Paulinists, ancient and modern, have been used to ground hostility to the Jews. Paul himself could be

regarded as anti-Semitic only if (as is not the case) he held the following views: (1) Israelites are no longer the people of God because they have repudiated his Messiah; (2) Christ brought complete freedom from the Jewish Law, which was not given by God anyway; (3) Jewish religious practices and communal history are to be abandoned in favor of intense personal experiences; (4) Gentile support is to be won by conscious Greco-Roman syncretism and abandonment of Jewish teachings; (5) Jewish-Christian practices are likewise to be abandoned.

Modern research on Paul suggests ways of revising the estimate of Paul in relation to Judaism. (a) The key to understanding Paul may lie in his dependence on the Jewish Scriptures. (b) Paul does not champion an antinomian rejection of the Law. (c) Far from being an apostate, Paul stands in the great prophetic tradition. (d) He did not impose a closed system of faith nor, especially in his later writings, did he exclude the Jews from God's election. (e) His apocalyptic views belong to the tradition of Jewish apocalyptic and were not a unique phenomenon within Judaism.—G.W.M.

946. C.-A. BERNARD, "Expérience spirituelle et vie apostolique en Saint Paul," *Gregorianum* 49 (1, '68) 38-57.

Born of a unique experience in which the call of God, the confrontation with Christ and the apostolic mission are indissolubly connected, Paul's spiritual life developed more and more in the direction of unity between his interior life and his missionary work. He wished to be only the servant of God and the minister of the gospel. He grew ever more conscious of the mystery which he was empowered to proclaim, and from his life of faith, hope and charity came the true knowledge of this mystery and of his own commitment in the realization of the divine plan.—J.J.C.

947. H. CONZELMANN, "Current Problems in Pauline Research," *Interpretation* 22 (2, '68) 171-186.

At present Pauline research is not particularly flourishing. The two most important themes have been: (1) the mystic interpretation or theology of the "righteousness of God" and (2) the meaning of the "righteousness of God." An examination of Rom 3:24-26; 4:25; 6; 14:7-9, etc., shows that where Paul expounds the tradition of the Church, he consistently works out the significance of faith in its connection with justification and not in its relationship to mysticism. Paul is no mystic, and recent studies reject the idea of a mystical interpretation for the phrases "in Christ" and "in the Lord." The meaning of the righteousness of God has been keenly debated between R. Bultmann and E. Käsemann. Several questions are raised concerning Käsemann's presentation. In 1—2 Cor Paul develops his theology chiefly as a theology of the cross, "a dialectical definition of 'wisdom' and 'foolishness' as a dialectical interpretation of existing in the world." [Translation of an article in *Der Evangelische Erzieher* 18 ('66) 241-252.]—J.J.C.

948r. A. FEUILLET, *Le Christ Sagesse de Dieu d'après les épîtres pauliniennes* [cf. *NTA* 12, p. 261; §§ 12-255r—257r].

(G. Giavini, "Cristo sapienza di Dio. Appunti in margine a un recente libro di A. Feuillet," *RivistBib* 15 [3, '67] 309-315):—F's book demonstrates the influence biblical wisdom literature had on the Pauline letters, both as to ideas and to vocabulary. Sometimes this influence is clear and explicit, sometimes implicit. However, it is one of the principal keys to understanding Paul's message about Christ. One can truly speak of this as an authentic discovery. F demonstrates his thesis by applying it to various Pauline passages from Cor and the prison letters which up to now were obscure but which thus have become clearer. He studies especially the relation between wisdom and God as applied to Christ and the Church. His aim is to demonstrate the dependence of the new Christian faith on the OT.—C.S.

949r. D. GEORGI, *Die Geschichte der Kollekte des Paulus für Jerusalem* [cf. *NTA* 12, p. 140].

(W. Schmithals, *TheolLitZeit* 92 [9, '67] 668-672):—Extensive summary and critique. G's thesis is a very original and carefully worked out reconstruction of the history behind the collection, but the thesis is arbitrary and demands extensive critical study. In no essential point can it stand up under examination. The motivation mentioned by Paul, ecumenism, is far simpler and better than G's involved explanation.—J.J.C.

950. J. K. HOWARD, "'... into Christ': A Study of the Pauline Concept of Baptismal Union," *ExpTimes* 79 (5, '68) 147-151.

On the basis of Rom 6 and Col 2 baptism has been seen as the dramatic representation of the death, burial and resurrection of the Lord. It is also possible, however, that there is an additional analogy expressed by *symphytoi* in Rom 6:5. This is the same idea present in our Lord's saying concerning the "corn of wheat" (Jn 12:24), an idea which would be especially relevant to the historical occasion of the Passion at the Spring Festival of Passover. Paul certainly knew many of the Lord's sayings, and it may well be that he had knowledge of the tradition containing these words of Jesus. Like the corn Christ has died, thus marking the end of the old era, and now in the bursting forth of the new life of Easter, Christ heralds the dawn of the new era to be consummated at the ultimate *eschaton*. Through baptism the Christian enters into Israel's history in terms of the One, the true Remnant, the perfect Servant. He enters into the new Passover through Christ's death and resurrection (1 Cor 5:7), and into the new Pentecost when experiencing the Messianic unction of the Spirit. Now, in the interim, with the old era completed, he lives out the Festival of the New Grain (1 Cor 5:8) awaiting the ultimate Feast of Tabernacles, the ingathering of all produce at the harvest of the Last Day.—D.J.H.

951r. K. KERTELGE, "*Rechtfertigung*" bei Paulus [cf. *NTA* 12, p. 141].

(J. T. Forestell, *CathBibQuart* 30 [1, '68] 110-112):—Summary. This is a rich and important work both for ecumenical dialogue and for sacramental theology (e.g. in its sound treatment of baptism). It may not, however, be entirely successful in remaining independent of subsequent confessional positions.—G.W.M.

952. G. KLEIN, "Gottes Gerechtigkeit als Thema der neuesten Paulus-Forschung," *VerkForsch* 12 (2, '67) 1-11.

A bulletin of recent articles and books by R. Bultmann, E. Käsemann, C. Müller and P. Stuhlmacher.

953r. P. LENGSELD, *Adam und Christus* [cf. *NTA* 10, p. 430].

(J. Gross, "Die paulinische Adam-Christus-Typologie und die Erbsündenlehre," *ZeitRelGeist* 19 [4, '67] 298-307):—Extensive summary of the work, which owes much of its significance to its departure from traditional Roman Catholic understanding of the doctrine of original sin. Regarding the NT analysis it is objected that L does not adequately distinguish between being sinful and being a sinner.—G.W.M.

954. J. J. NAVONE, "'Glory' in Pauline and Johannine Thought," *Worship* 42 (1, '68) 48-52.

"The concept of 'glory' is both dynamic and visual in that it expresses the active and radiant presence of God." In Paul the dynamic sense predominates. In John the glory of God is present in Christ in such a way that it is seen to be the divine person become visible through the incarnation.—G.W.M.

955. J. QUINLAN, "The Christian Man in St Paul," *IrTheolQuart* 34 (4, '67) 301-308.

The Pauline concept of man can stand as a corrective of the present tendency to secular humanism. The Apostle insists that man is weak and tends to evil, that he does not create his own salvation but receives it as a gift. Paul strongly insists upon liberty, religious liberty; he is not greatly concerned with political, civil or psychological liberty. His views on liberty were largely a reaction to the Mosaic Law, and his attitude toward law could be considered under three headings. (1) The Mosaic Law as a sufficient system of salvation (this he vigorously rejects). (2) Law as normative. (3) The Mosaic Law as surpassed, cf. Gal 5:22. The familiar Pauline expression "in Christ" not only implies far-reaching consequences for the individual but also includes the individual's duties toward the community. Here as elsewhere Paul's moral ideal is embodied in the character of Jesus.—J.J.C.

956. P. STUHLMACHER, "Erwägungen zum Problem von Gegenwart und Zukunft in der paulinischen Eschatologie," *ZeitTheolKirche* 64 (4, '67) 423-450.

In seeking to construct a model for appreciating the tension between present and future aspects of Pauline eschatology, insufficient attention has been given to Paul's call, which he describes in terms of OT apocalyptic (1 Cor 9:16 ff.; Gal 1:12-17). This style of representation is important, because it indicates that the tension between present and future salvation confronted the Apostle already at the point of his commission. God broke through from his hiddenness in apocalyptic fashion prior to the consummation to reveal his will-to-salvation in the crucified and risen Christ. In proleptic fashion, God manifested himself to Paul as the Coming One, no longer bearing the accusing features of the Torah but the merciful features of the Christ. This encounter, which demonstrated the reality of eschatological salvation, enabled Paul to announce this salvation to the Gentiles, thereby hastening, hopefully, the coming reign of God (Rom 11:25 f.). What Christ does in heaven, Paul does now on earth: both prepare the way for the kingdom of God; Paul's existence becomes, accordingly, a "Christological epiphany-event." Because both Paul's vocation and the gospel have the character of a proleptic coming of God, the time of salvation becomes an integral component of the word of God. Eschatological salvation breaks into the world in advance of its time. The significance of the insight that Paul's preaching and eschatology must be interpreted in terms of the proleptic coming of God in the Damascus-event is demonstrated through an analysis of Paul's treatment of the history and motifs of the OT in relationship to present and future manifestations of salvation.—W.L.L.

957. B. VAN ELDEREN, "The Verb in the Epistolary Invocation," *CalvTheol Journ* 2 (1, '67) 46-48.

The unexpressed verb of the Pauline and Apoc epistolary formula would be in the optative mood, an "imperative optative" such as occurs in prayers and imprecations of the period. This optative expresses not a mere wish but rather a strong confidence that the wish will be fulfilled.—J.J.C.

958. R. B. WARD, "The Opponents of Paul," *RestorQuart* 10 (4, '67) 185-195.

The attempt to depict all Paul's opponents as Judaizers (F. C. Baur) or the more recent pan-Gnostic solution of W. Schmithals does not hold up when the letters are carefully investigated and judged individually on their own merits. Our picture of primitive Christianity must include not only Peter, Paul and James, but also the Judaizers of Galatia, the Jewish-Christian apostles at Corinth and the Jewish-Christian perfectionists at Philippi. In Paul's day, if not earlier, there were varieties within Christianity. And this fact may considerably modify our understanding of Paul's theology and of NT theology in general, particularly as regards the question of determining what is orthodoxy and what is heresy.—J.J.C.

959. S. ZEITLIN, "Israelites, Jews in the Pauline Epistles," *JewQuartRev* 58 (1, '67) 72-74.

S. E. Johnson [cf. § 10-1137r] has cited Paul's use of "Israel" in arguing against the author's view that up to the destruction of the Temple the Jews called themselves "Judeans" and after that time "Israel" in opposition to Christian usage. But an examination of the Pauline passages shows that Paul used this term in a theological sense.—G.W.M.

Romans

960. [Rom 1:3-4] H.-W. BARTSCH, "Zur vorpaulinischen Bekenntnisformel im Eingang des Römerbriefes," *TheolZeit* 23 (5, '67) 329-339.

It is important to realize how the primitive Church understood the formula of Rom 1:3-4. In early apocalyptic there was a connection between the Gentile mission, the end of the Temple cult, the resurrection of the dead and the apparition of the risen Jesus. The community looked back upon the resurrection of the dead, not as something begun with Jesus' resurrection, but as an event which had happened (cf. Mt 27:51-53). Israel expected the resurrection of the good at the end of time. Apoc 20:5 mentions the second resurrection, and Lk 14:14 speaks of the resurrection of the just. And with this resurrection Jesus, as the just one, is connected.

In 1 Cor 15 Paul is arguing with adversaries who consider the resurrection already accomplished and who make no distinction between the general resurrection and that of Jesus. Paul, however, states, as did Jewish writers, that there is an order and sequence in the events. In Rom 1:3-4, speaking of Jesus as a man and the Son of David and referring to the resurrection, the Apostle is using the background of Jewish apocalyptic: the Messiah is a man. Hence Rom 1:3-4 is more deeply rooted in the apocalyptic world of the OT than is often realized. Paul has taken over a formula which is not completely adapted to express his Christology. Here he wishes only to speak of Jesus' functional meaning. But since the background is that of Jewish apocalyptic, Paul at the beginning of his letter reminds the Gentile Christians of Rome that they are heirs of the promise of Israel.—J.J.C.

961. J. K. PARRATT, "Romans i. 11 and Galatians iii. 5—Pauline evidence for the Laying on of Hands?" *ExpTimes* 79 (5, '68) 151-152.

Rom 1:11 and Gal 3:5 could indicate that Paul knew and practiced some method of conveying the gift of the Holy Spirit. The most appropriate rite for this would be the imposition of hands. If the *charisma pneumatikon* of Rom 1:11 is taken to be either tongues or prophecy, there would be a strong presumption that the means of imparting it was the laying on of hands. Furthermore, the "bestower of the Spirit" in Gal 3:5 may refer to a particularly gifted individual

within the Galatian community, who possessed (like the apostles in Acts 8:15-17; 19:6) the ability to bestow the (charismatic?) Spirit and also had the charisma of miracles. In fact, the phrase may well be an oblique reference to Paul himself, since, if Acts 19:6 is accorded any historical value, it appears that he did on occasion bestow the gift of the Holy Spirit through the imposition of hands.—D.J.H.

962. U. BORSE, "‘Abbild der Lehre’ (Röm 6, 17) im Kontext," *BibZeit* 12 (1, '68) 95-103.

Several unsuccessful attempts have been made to meet the difficulties connected with this phrase and this verse. Is *typos didachēs* different from *didachē*? How can the Romans be given over to a *typos didachēs*? The idea of being given over to a *typos didachēs* (v. 17) seems to come too early because there is mention of freedom from sin only in the following verse.

A comparison with *typos tou mellontos* (Rom 5:16) suggests that *typos didachēs* means a negative type of teaching. Just as Adam is the negative type of Christ, so the teaching of sin is the negative type of the teaching of justice. The context favors this interpretation. Obedience from the heart, i.e. willing obedience to sin (v. 17) is contrasted with enslavement to justice (v. 18). At first glance the thought development may not seem orderly, but further consideration reveals that Paul has here paradoxically woven together parallel and antithetical ideas.

In sum, *typos didachēs* is a type of teaching, the teaching of sin. This interpretation fits into the context and explains why Paul says the Romans have been given over to a type of teaching as to a hostile power. V. 17c is not out of place but fits into Paul's paradoxical presentation of his thought. The article concludes with a fresh translation of the passage which incorporates the results of the study.—J.J.C.

963. D. W. B. ROBINSON, "The Salvation of Israel in Romans 9-11," *RefTheol Rev* 26 (3, '67) 81-96.

Paul's sole major development of his notion of Israel in Rom 9—11 contradicts the modern idea that the Church is the successor of Israel, the new or true Israel. The Gentiles are partners, not part, of Israel, which is and until the end shall be composed only of Jews according to the flesh, both the believing, converted Remnant to which Paul belongs, and "the rest" who have gone astray. The existence of the Remnant affirms God's indefectible purpose to save all Israel, not by the destruction of "the rest," but by their ultimate conversion through emulation of the Gentiles. Thus the Gentiles and Paul as their Apostle contribute to the salvation of "the rest," just as the lapse of "the rest" and their rejection of Paul caused the Gentiles' salvation as an additional work of God and extension of his mercy.—P.J.F.

1—2 Corinthians

964. P.-É. LANGEVIN, "'Ceux qui invoquent le nom du Seigneur' (1 Co 1, 2)," *SciEccl* 19 (3, '67) 373-407.

The formula is pre-Pauline. In Gen it designates the body of cultic acts done by the patriarchs; in the prophets it tends to cover all of the moral life of Israel; in the Psalms it has the ethical meaning found in the prophets and also it means to praise, render thanks and make appeal for divine help. [To be continued.]—J.O'R.

965. R. PENNA, "La *dynamis theou*: riflessioni in margine a 1 Cor. 1,18-25," *RivistBib* 15 (3, '67) 281-294.

The expression *dynamis theou* has its subject in v. 18 *ho logos tou staurou* (the kerygma) while in v. 24 it is attributed to Christ crucified. What is the meaning of the fact that in both Christ crucified and in the kerygma we have a manifestation of the *dynamis theou*?

In Greek the term *dynamis* connotes an essential idea of attitude, capacity, i.e. the power of acting in a determined way; these are the various conditions of the word in classical writings. In the LXX it is always the *dynamis* of God, manifesting his power and his salvific presence. Paul retains the meaning of *dynamis* as a life-giving power, proper to God the Father and Christ; against the idea of H. Lietzmann, E.-B. Allo, J. Huby, V. Jacono, E. Osty and J. Héring, the genuine apostolic kerygma is nothing but the prolongation and, in a sense, the re-enacting of the work of the historical Christ. The *dynamis theou* of the NT shows that the kerygma is *dynamis* when it acts, when it brings about a response or provokes a position.—C.S.

966. [1 Cor 1:18—2:16] E. McMILLAN, "An Aspect of Recent Wisdom Studies in the New Testament," *RestorQuart* 10 (4, '67) 201-210.

Much study has been given to the Wisdom Christology of the Pauline Epistles, and recent interest has centered on 1 Cor. U. Wilckens and W. Schmithals have suggested Gnosticism and the redeemer myth as background for this aspect of Paul's thought, but there are serious objections to their views. In 1 Cor 1:18—2:16 there is no need to postulate the influence of any OT Wisdom passage. The ideas and the style are thoroughly Pauline. The pericope has one OT root (Isa 29:13-14) which is not an OT Wisdom text. Paul is speaking out of his own background, and he gives no hint that he is expounding the true meaning of Jewish Wisdom speculation.—J.J.C.

967. [1 Cor 2:6-16] B. E. GÄRTNER, "The Pauline and Johannine Idea of 'to know God' against the Hellenistic Background. The Greek Philosophical Principle 'Like by Like' in Paul and John," *NTStud* 14 (2, '68) 209-231.

How men come to know God is a perennial problem, and Stoicism, the Hermetic literature, Gnosticism and Philo explained the knowledge by appealing to the Greek principle that like is known by like. Of the NT writers, the two out-

standing theologians, Paul and John, made use of this principle, not in a Stoic, Hermetic, Gnostic or Philonic context, but in a Christian one. They distinguished the Christian from the non-Christian or natural man and applied the principle only to the Christian. Paul, for instance, in 1 Cor 2:6-16, when speaking of the knowledge of God available to all Christians, has recourse to the principle of "like by like." This passage is the only certain case in which he employs the principle.

Elsewhere in the NT the principle appears only in the Johannine tradition. The Prologue furnishes a good example—the divine quality of the Son as Logos gives him the necessary qualification for his role as the true redeemer. The principle "like by like" occurs also in several texts of the Fourth Gospel (Jn 10:38; 14:10, 20, etc.; cf. 6:46; 3:11-13). In the Jewish tradition apart from Philo it is difficult to find an idea similar to the principle of "like by like," but some passages in the Wisdom literature, e.g. Wis 7:22 f., come very close to it. The step between "the Greek principle 'like by like' and this Wisdom speculation is short as well as between the latter and John's son-Logos-revelation idea."—J.J.C.

968. [1 Cor 2:14—3:4] S. D. TOUSSAINT, "The Spiritual Man," *BibSac* 125 (498, '68) 139-146.

Four types of persons—the natural man, the spiritual man, the infant Christian and the carnal Christian—are described in 1 Cor 2:14—3:4. A study of the passage helps to understand the meaning of the spiritual life. The spiritual man of 2:15 is the ideal who should also be the normal Christian.—J.J.C.

969. [1 Cor 8:6] H. LANGKAMMER, "Christus mediator creationis," *VerbDom* 45 (4, '67) 201-208.

In his doctoral thesis, here summarized, L examined the four texts which say that the world was created "through" Christ, namely, 1 Cor 8:6; Col 1:15-20; Heb 1:2 and Jn 1:3, and asked how the apostolic Church arrived at the idea of Christ as mediator of creation. The answer is that the Church was chiefly guided by Ps 110 in which St. Peter first recognized Christ's divine Sonship and then his mediatorship (cf. Acts 2:34-36). Secondly, the title *Kyrios* would suggest that its holder was a "cosmocrat." Thirdly, the idea that Christ mediated a new creation might suggest that he also mediated the first creation.—J.F.Bl.

970. G. M. LEE, "Studies in Texts: I Corinthians 9:9-10," *Theology* 71 (573, '68) 122-123.

Did Paul really maintain that Deut 25:4 had nothing to do with oxen? There are ambiguities in the text: *mē* can be used for a cautious or deprecatory assertion; there is an idiomatic "or" which preludes a tentative suggestion; and *pantōs* can mean *utique* as well as *omnino*. Thus one may translate conversationally: "I expect God cares for oxen. Suppose, now, he says it in any case for us (too)?"—G.W.M.

1 Cor 11:3-16, cf. § 12-879r.

971. N. BROX, "ANATHEMA IĒSOUS (1 Kor 12,3)," *BibZeit* 12 (1, '68) 103-111.

Anathema Iēsous in 1 Cor 12:3 is to be understood as a homological formula actually in use in the Corinthian congregation and not simply a rhetorical construction of Paul, as recently argued by K. Maly [§ 10-1003]. As W. Schmithals has perceived (*Die Gnosis in Korinth*, 1956), it must be understood as a Gnostic confession of faith in the spiritual Christ and a rejection of the earthly Jesus. The Gnostic disinterest in the earthly Christ could easily escalate to a cultic curse, as is actually the case among the Ophites known to Origen (*Contra Celsum* 6, 28; thus rejecting B. Pearson's recent interpretation of that passage [§ 12-741]). Basilides similarly forbade his followers to confess the crucified one, according to Irenaeus (*Adv. Haer.* 1, 24, 4). The Gnostic background explains the phenomenon in 1 Cor 12:3. Paul learns of this formula from a letter of the Corinthians, and perhaps does not know the Christological context out of which it stems, thus summarily rejecting it.—B.A.P.

972. A. G. VELLA, "Agapé in I Corinthians XIII," *MelTheol* 18 (2, '66) 57-66; 19 (1-2, '67) 44-54. [Cf. § 11-1125.]

Parts 2 and 3 present a survey and critique of exegetical opinion on the interpretation of *agapē* in 1 Cor 13, with special attention devoted to E.-B. Allo, C. Spicq and S. Lyonnet.

973. [1 Cor 15:3-4] K. O. GANGEL, "According to the Scriptures," *BibSac* 125 (498, '68) 123-128.

Paul received his revelation from God and not from men. "According to the Scriptures" here refers, not to some NT Scriptures, nor to a collection of testimonies, but to the general tone of the OT regarding Messianic prophecy.—J.J.C.

974. [1 Cor 15:4] J. WIJNGAARDS, "Death and Resurrection in Covenantal Context (Hos. VI 2)," *VetTest* 17 (2, '67) 226-239.

In the passage often referred to in connection with the NT idea of resurrection on the third day, it is suggested that the notion of resurrection derives from covenantal terminology. Neither Canaanite fertility-cult language nor the idea of recovery from illness satisfactorily explains Hos 6:2. A series of examples from ancient Near Eastern texts show that dethroning a king was often called "killing" him and restoring a vassal to favor was called "raising him to life." The latter expression connotes dispensing fertility and prosperity to the people. In Hos 6:1-3 this background is reflected: Yahweh will "raise" his people when "on the third day" he will renew his covenant with them. There is evidence that the covenant practices were still known in NT times and applied to the New Covenant. Thus Hos 6:2 may well be the reference in 1 Cor 15:4 and elsewhere.—G.W.M.

975. [1 Cor 15:32] A. J. MALHERBE, "The Beasts at Ephesus," *JournBibLit* 87 (1, '68) 71-80.

Ethēriomachēsa in 1 Cor 15:32 has been read (1) literally, referring to a struggle with wild animals in the arena at Ephesus, (2) figuratively, with reference to Paul's opponents (the usual interpretation).

The Cynic-Stoic diatribe is strongly represented here, and Paul's phrase comes ultimately from Hellenistic moralism's description of the wise man's struggle against hedonism. It most likely comes from a traditional anti-Epicurean polemic, but Paul has internalized it in terms of his own career.—W.G.D.

976. F. B. CRADDOCK, "The Poverty of Christ. An Investigation of II Corinthians 8:9," *Interpretation* 22 (2, '68) 158-170.

Paul does not imply that Jesus' life was one of abject poverty. Nor does he adopt the Gnostic view found in the *Gospel of Thomas*. The Christological formula is a brief, poetic résumé of the Christ-event, and the aorist tense, "became poor," indicates that the whole event of the incarnation is referred to, viewed as one act. The poverty of Christ consists in his identification with the human situation, an identification without reservation. For Paul, Christ's humiliation meant that he came under the elemental powers of the universe, the spirit powers that determine the character of human existence.

The Corinthian Christians felt qualified and ready to share things of the spirit. Paul would have them know that money for the relief of the poor is as spiritual as prayer or tongues or other spiritual gifts. The matter of the offering is set within the larger context of soteriology. Paul is saying, "Show where you live [in Christ Jesus] by your response to this need." In the offering, the Christian participates in the continuing fulfillment of the incarnation. [Originally published as a chapter in *One Faith*, ed. R. L. Simpson (Enid, Okla.; Phillips University Press, 1966).]—J.J.C.

Galatians—Thessalonians

977. A. J. BANDSTRA, "Christ and Our Salvation in Galatians," *CalvTheolJourn* 2 (1, '67) 57-60.

G. M. Taylor maintained that in Gal *pistis* often has the meaning of Christ's faithfulness and that *pistis* is the *fidei commissum* of the Roman law [cf. § 10-1009]. His interpretation agrees with Paul's main argument which holds that man is saved by Christ's work and Christ's work alone, and not by the works of the Law.—J.J.C.

- 978r. J. BLIGH, *Galatians in Greek* [cf. *NTA* 12, p. 139].

(M. Barth, *CathBibQuart* 30 [1, '68] 76-79):—The book is characterized by "delight in logical construction, flamboyant imagination, solid knowledge of idiosyncracies of Hellenistic Greek, and a hot love of the Apostle Paul." In the section on the chiasmic structure Bligh tries to follow Paul's own logic and

offers a key to many problems; the method is valid and valuable, but he may have gone too far with it. In the section of annotations there is a combination, on the one hand of minor errors, omissions, strange conjectures, etc., and on the other—more impressively—of fine insights and rich suggestions. Bligh tends to be more Protestant in his interpretation of Gal than many Protestants, but risks repeating some of their mistakes.—G.W.M.

979. M. BARTH, "Justification. From Text to Sermon on Galatians 2:11-21," *Interpretation* 22 (2, '68) 147-157.

Discouragement at the triumph of evil can be overcome by heeding Paul's words. He speaks of justification, God's judgment, by which God proves that our affairs are in his hand. Christ confesses our total, universal, inexcusable failure and guilt but also appeals to God's mercy for us. Jesus dies on the cross to demonstrate God's presence and care for his suffering people and also for their torturers and killers. The time between the resurrection and the worldwide triumph of God's righteousness is the time of faith. This faith sets our crooked ways aright by the faithfulness of God. Faith is identified with the obedience and love of Jesus Christ. Faith is the applause we are invited to give to God's judgment. The sermon is followed by eight exegetical annotations.—J.J.C.

Gal 3:5, cf. § 12-961.

980. P. DACQUINO, "La 'Benedizione' di Ef. 1, 3-14," *DivThom* 70 (4, '67) 475-482.

The theme of the passage is the divine plan of salvation from God's eternal decree to its realization thanks to Christ's sacrifice, from its realization in individuals until its full and definitive consummation in heaven. The eschatological salvation is described in its various aspects, and the part Christ plays in it is decisive.—J.J.C.

981. E. B. F. KINNIBURGH, "The Humility of God—a discussion of Phils. 2v5-11," *Biblical Theology* 16 (3, '66) 16-19.

The first part of the hymn stresses the active self-humiliation of Christ, but hidden in it is the activity of God which called out the obedience of Christ. Similarly, though the second part of the hymn stresses God's glorification of Christ, it conceals God's own humility by which he exalts Christ and not himself.—G.W.M.

982. N. K. BAKKEN, "The New Humanity: Christ and the Modern Age. A Study Centering in the Christ-Hymn: Philippians 2:6-11," *Interpretation* 22 (1, '68) 71-82.

Phil 2:6-11 is not a sublimation of the human Jesus in an attempt to exalt him as one who, though he appeared as man, was God. Instead the passage should be understood in the light of Adam's creation and disobedience. Unlike

Adam, Jesus embraced his humanity and refused to be or to use God. In stating that Jesus is the image of God (*en morphē theou*), Paul affirms that his Lord is the regained humanity which God intended to exist at the creation. The interpretation here proposed is in accord with the new theology because the Lord whom we confess was and is a man, and the Church which does not have as its primary and ultimate concern the things and people of this age and this world is not the Church of Jesus Christ.—J.J.C.

983. [Phil 2:6-11] J. M. FURNESS, "Behind the Philippian Hymn," *ExpTimes* 79 (6, '68) 178-182.

Parallels to the hymn have been adduced from secular and from biblical sources. The secular parallels concern Alexander the Great, Heracles, Caligula and Nero. None of these, however, would be what influenced Paul, though they may have prepared his readers to receive the idea of a divine-human redeemer.

Phil 2:6 apparently alludes to an individual, and the possible OT parallels would be Lucifer, Adam and the Suffering Servant. Lucifer seems hardly probable. Adam may be a subordinate theme (his pride contrasts with Jesus' humility), but the Servant is the main inspiration for Paul. The theme and treatment of the Servant Songs strikingly resemble those of the hymn (humiliation followed by exaltation) which closes with a direct quotation from Isa 45:23. Phil 2:6-11 has a natural place in the Christology of the NT and of Paul. The evidence seems to support the traditional view of authorship.—J.J.C.

984r. [Col 1:12-20] N. KEHL, *Der Christushymnus im Kolosserbrief* [cf. *NTA* 12, pp. 140-141].

(M. Barth, *CathBibQuart* 30 [1, '68] 106-110):—Extensive summary under the following headings: extent of the hymnic confession, the additions, the contents, history of religions, the message, authorship of the hymn and of Col. "The work offers a refreshing alternative to those interpretations which had pressed the Christ-hymn of Col 1 into foreign service." In particular, many will agree with K's misgivings about an interpretation dominated by theories of Gnosticism. One can raise objections to some points, notably the anthropocentric slant given in statements about Christ's relation to the universe.—G.W.M.

985r. [Col 1:15-20] H. J. GABATHULER, *Jesus Christus. Haupt der Kirche—Haupt der Welt* [cf. *NTA* 10, p. 142].

(P. Neuenzeit, *BibZeit* 12 [1, '68] 151-152):—Summary. The format of this *Forschungsbericht*—which is unfortunately confined to Protestant scholarship—is less suited to a book than to a dissertation. But both in method and in critical conclusions the work is valuable.—G.W.M.

986. [Col 1:15-20] G. GIAVINI, "La struttura letteraria dell'inno cristologico di Col. 1," *RivistBib* 15 (3, '67) 317-320.

In the Christological hymn of Col 1, we can distinguish two rhythmic unities: 15-18a (the main theme being Christ the Creator) and 18b-20 (the dominating

concept of Christ the Redeemer). This paragraph is similar in ideas and vocabulary to the rest of Col and Eph and the primitive baptismal liturgy has influenced it.

Many exegetes, among them A. Feuillet, think that some additions which have broken its rhythm and sincerity, have been made to this hymn. According to the author, the literary structure of the hymn is the "total concentric symmetry" with a final reaffirmation of the central element and perhaps with the insertion of one extrinsic element. If this is accepted, the Pauline authorship could be doubted.—C.S.

Col 1:15-20, cf. § 12-969.

987. [1 Thes 5:19-21] O. CULLMANN, "Meditation," *ConcTheolMon* 39 (1, '68) 6-9.

Translation of an article previously published in German [cf. § 10-1024].

988. A. SCHULZ, "Ausschauen in Nüchternheit. Auslegung des 2. Thessalonicherbriefes (1,11—2,12)"; "Die Kunst zu trösten (2,13—3,3)"; "Die Pflicht des Christen, zu arbeiten (3,4—3,18)," *BibLeben* 8 (2, '67) 110-120; (3, '67) 179-185; (4, '67) 256-264.

An exegetical commentary on the Epistle.

Hebrews—Catholic Epistles

989. A. J. BANDSTRA, "Heilsgeschichte and Melchizedek in Hebrews," *Calv-TheolJourn* 3 (1, '68) 36-41.

A survey of literature since 1964 on the interpretation of Heb.

990. L. HERRMANN, "L'épître aux (Laodicéens et l'apologie aux) Hébreux," *Cahiers du Cercle Ernest-Renan* 15 (2, '68) 1-16.

The problems of the nature of Heb and the inconsistencies of chap. 13 can be resolved by recognizing that 13:1-9, 16-19, 22-25 comprise the ending of a letter which, by comparison with Col and Rev 3:14-22, may be identified with the letter to the Laodiceans. The rest of Heb is a complete work but not a letter; it is a Jewish-Christian apology addressed to Jewish-Christians to warn against relapsing into Judaism. Because of similarities to Apoc it can be regarded as written by the author of Apoc, namely John of Jerusalem.—G.W.M.

Heb 1:2, cf. § 12-969.

Heb 5:5-10, cf. § 12-903.

- 991r. [Heb 13] F. V. FILSON, "Yesterday" [cf. *NTA* 12, p. 140].

(J. Swetnam, *CathBibQuart* 30 [1, '68] 92-93):—Summary. F's suggested fourfold structure in Heb 13 and in other letters is an original and important

hypothesis, but it needs more elucidation. Besides some lesser criticisms, the most fundamental one is methodological: F fails to establish the interrelation of the verses in Heb 13:1-19 before relating the chapter to the Epistle as a whole.—G.W.M.

992. C. E. B. CRANFIELD, "Hebrews 13.20-21," *ScotJournTheol* 20 (4, '67) 437-441.

Though formally a "prayer-wish," Heb 13:20-21 is really a prayer containing an invocation to God as source of peace, an appeal to the mighty acts of God in raising up the Crucified, a petition that God will enable those whom the author is addressing to live the Christian life, and a concluding doxology.—D.J.H.

993. G. D. KILPATRICK, "Übertreter des Gesetzes, Jak. 2, 11," *TheolZeit* 23 (6, '67) 433.

Several considerations make the reading *apostatēs* preferable to the usually accepted *parabatēs*. (1) The word *parabatēs* may have been the result of secondary influence from Rom 2:25-27. (2) P⁷⁴ reads *apostatēs* and also *egenou*, which may be the original form. (3) More significantly, in the context of *parabatēs* in v. 9 and *enochos* in v. 10, v. 11 would be merely repetitive with *parabatēs* but climactic with *apostatēs*.—G.W.M.

994. G. SCHEMBRI, "Il messaggio pastorale di S. Pietro nella sua prima Epistola," *Antoniano* 42 (3-4, '67) 376-398.

Contrary to the views of some recent scholars, 1 Pet is not a homily on a baptismal liturgy nor a baptismal rite but a pastoral message which uses the patterns of an ancient baptismal rite well known to the readers. Peter has not worked out a system of theology, but from time to time he develops and clarifies certain parts of his kerygma, e.g. the Trinity, the people of God. Peter's catechesis has been studied under three forms: ethical, baptismal and that of suffering or persecution. In sum, though utilizing pre-existing liturgical material, 1 Pet is not a liturgy nor a liturgical homily but a pastoral message in the form of a letter. Its message, like that of the primitive preaching, is kerygmatic and catechetical, and its beauty lies in the simplicity and practicality of its teaching.—J.J.C.

- 995r. [1 Pet 2:4-10] J. H. ELLIOTT, *The Elect and the Holy* [cf. *NTA* 12, p. 140; § 12-655r].

(R. Schnackenburg, *BibZeit* 12 [1, '68] 152-153):—Summary. E's conclusion that 1 Pet 2:4-10 does not support the doctrine of the universal priesthood of believers is soundly and impressively worked out and is convincing. But there may still be room for such a systematic-theological doctrine.—G.W.M.

996. M. ADINOLFI, "Stato civile dei cristiani 'forestieri e pellegrini' (1 Pt 2,11)," *Antonianum* 42 (3-4, '67) 420-434.

The article first determines who possessed citizenship in the ordinary ancient Greco-Roman city and then examines the civil status of the Diaspora Jews, particularly in Cyrene, Antioch and Alexandria. Some of these were citizens, but apparently no Greek or Roman city granted citizenship to the entire Jewish population living within its walls. This background throws light on what Peter meant when he referred to his hearers as "aliens and exiles." The Christians were aliens in their religious beliefs and practices, and they were deprived of the rights which citizens enjoyed.—J.J.C.

997. [1 Pet 3:19] W. J. DALTON, "Interpretation and Tradition: An Example from 1 Peter," *Gregorianum* 49 (1, '68) 11-37.

The "traditional" view that 1 Pet 3:19 refers to Christ's descent into hell is unfounded. It seems that the journey mentioned in the text is the ascension; the contrast between flesh and spirit refers to two orders, that of the human level and that of life in the sphere of the spirit; the spirits are superhuman beings; and their disobedience is a sin which occurred at the time of the flood. An examination of the entire letter as a literary unity confirms this interpretation.

Apocryphal literature sheds light on the subject. *1 Enoch* 6—11 speaks of the sins of angels at the time of the flood, and in *1 Enoch* 17—9 the fallen angels are associated with the stars and their place of punishment is a prison. Furthermore, in early Christian times the universe was considered as divided into the regions above the moon reserved for the gods, the regions below the moon where the demonic powers and the spirits of men dwelt, and the earth upon which men lived out their lives. According to *2 Enoch* 7:1-3 and the *Testament of Levi* 3:2 the fallen angels are in the second heaven. In fine, a simple study of the terms in 1 Pet 3:19 suggests that on the occasion of the ascension Christ made proclamation to the wicked angels who fell into sin at the time of the flood.—J.J.C.

998. K. WEISS, "Orthodoxie und Heterodoxie im 1. Johannesbrief," *Zeit NTWiss* 58 (3-4, '67) 247-255.

A stylistic examination of 1 Jn reveals a concern for clarity in the confrontation between orthodoxy and heterodoxy. There are three categories of sentences using the first person plural. In the first sentences of the letter, the "we" is transpersonal and timeless, an identity of the writer with Christian tradition, including the addressees. A second category, identified by Bultmann as the source document, occurs in conditional sentences. This "we" is personal, and while including both author and addressees, begins to distinguish true and false believers. The third category occurs in sentences with the formula, "By this we know . . .," which betrays reflection on a differentiation between genuine and non-genuine Christian existence. In the letter there is one author, working to clarify the still unsettled boundaries of orthodoxy and heresy, to expose the latter and demonstrate its wrongness.—R.A.Bu.

Apocalypse

999. M. RISSI, "The Kerygma of the Revelation to John," *Interpretation* 22 (1, '68) 3-17.

Basically the book is a literary unity written by one author, though there are some interpolations, e.g. Apoc 17:9b-17. John's vocation as a prophet consists essentially in the interpretation of history, present and future. The most important and central confession states that God is the "father" of Jesus Christ (1:6; 2:28, etc.), and through Christ God speaks and executes his will. To Christ divine prerogatives are attributed, but his dominion over the world rests, not on his divine status, but on his human life in which he overcame the rebellion of the whole world. The article then studies the role of the Spirit, the world, the Church and Israel and finally stresses the universal healing of the Redeemer. God's ultimate aim is the full healing of every creature, and the very name of the new Jerusalem implies that Israel shares in the triumph.—J.J.C.

1000. P. VON DER OSTEN-SACKEN, "'Christologie, Taufe, Homologie'—Ein Beitrag zu Apc Joh 1:5f.," *ZeitNTWiss* 58 (3-4, '67) 255-266.

The hymn (Apoc 1:5 f.) consists of three strophes, each pointing to a baptismal setting as the hymn's *Sitz im Leben*. The expression "who loved us" reflects a baptismal context, as is evident from Gal 2:20 (related to Rom 6:6) and from various references in Eph. The expression "free (*lyein*) from sins" has no parallel, but the related words *apolytrōsis* and *lytrousthai* occur in contexts related to baptism. References to the "blood of Christ" as the basis for redemption also point to a baptismal tradition, as does the reference to "kingdom" and "priests" in Apoc 1:6a and the expression "his God and father." 5b and 6a had already been united into one hymn, along with the doxology of 6b; the writer of Apoc was passing on a hymn of praise to Christ which he had received from the community.—R.E.T.

1001. B. GERHARDSSON, "De kristologiska utsagorna i sändebreven i Uppenbarelseboken (kap. 2—3)," [The Christological Statements in the Letters of Revelation (ch. 2—3)], *SvenskExegÅrs* 30 ('65) 70-90.

Rev 1:9—3:22 is a single unit. The seven letters belong together and to the description of the seer's first vision. The Christ of the letters is the Son of Man of the vision. It is striking that the Son of Man is described not as the one who has come, but as the one who is coming, who is burning with zeal against sin, false teaching and the heathen Caesar-ideology. The persecuted Church is reminded of who it is who has ultimate power in heaven and earth.

The raw material for the Christology comes from various OT texts and rich exegetical traditions relating to them. Especially prominent is the motif of the conquering Messiah and his *zēlos*. This is not new with Rev, nor specifically

connected in its origins with the time of Domitian, but is traditional, stemming from older Jewish sources.—B.A.P.

1002. [Apoc 2—3] E. PAX, "Jüdische und christliche Funde im Bereiche der 'Sieben Kirchen' der Apokalypse," *BibLeben* 8 (4, '67) 264-279.

The excavations and studies of the cities illustrate the pagan and especially the Jewish background of Johannine Christianity. This is particularly true for Sardis and Ephesus. The Jews of Asia Minor showed themselves open to outside influence. Non-Jewish motifs appear in their synagogue decorations. At Sardis a synagogue adjoined the gymnasium. Jews frequented the theatre. At Smyrna an inscription speaks of a Jewess who was ruler of a synagogue. The Christian archaeological finds are mostly late, frequently modifications of Jewish material, and illustrate the extent to which Hellenistic culture came to the Church through Judaism.—J.J.C.

1003. E. LÖVESTAM, "Apokalypsen 3:8 b," *SvenskExegÅrs* 30 ('65) 91-101.

The problem in 3:8b has to do with the meaning of "little power" and the sense of the *kai* which connects this clause with the next two. Is this an adversative *kai*? In view of the sense of the final two clauses, "power" cannot mean "spiritual power." The problems of this text can be solved if one takes into account the context in the Isaianic passages which are alluded to in the letter to the Philadelphians.

For example, 3:8a is an allusion to Isa 45:1 wherein Cyrus is sent by God to free the captive Israelites. This is a theme which operates in Apoc 3:8. In Israel's situation, limited power and hope in God's salvation belonged together. So in Apoc the Philadelphians have only limited strength against their stronger opponents, but they hope in God's salvation. The three clauses in 3:8b are comparable terms, characterizing the congregation's situation; the *kai* is not adversative. An interesting contrast can be seen in the judgment against Laodicea in 3:17.—B.A.P.

1004. J. ERNST, "Die 'himmlische Frau' im 12. Kapitel der Apokalypse," *Theol Glaube* 58 (1, '68) 39-59.

The article presents an exegesis of the chapter and evaluates the two predominant interpretations of the woman clothed with the sun—the ecclesiological and the Marian. The Marian interpretation is based upon v. 5 but seems practically excluded by vv. 6, 13-14. The ecclesiological interpretation, i.e. the woman represents the people of God of the OT and the NT, seems most in accord with biblical usage (cp. the bride of Yahweh, the daughter of Zion). However, v. 17 apparently alludes to Gen 3:15 and refers to an individual woman. Some Catholic exegetes believe that the woman designates the Church primarily and Mary secondarily.

The study concludes that the chapter contains some details which remain obscure, but that the passage in its main lines is best understood if the woman stands for the Church. On the other hand, v. 17 and probably also v. 5 may suggest that the author was thinking of an individual woman. That this woman could be Mary can be argued from the right of theology to build upon the statements of revelation and to develop them.—J.J.C.

1005. [Apoc 21:5-8] P. STUHLMACHER, "Behold, I make all things new!" *LuthWorld* 15 (1, '68) 3-15; "Siehe, ich mache alles neu!" *LuthRund* 18 (1, '68) 3-18.

Rev 21:5-8 with its central thought, "Behold, I make all things new!" the only direct statement of God in the entire document, is a word of both comfort and warning: assurance of God's power and faithfulness and warning against Christian mistrust and cowardliness. This word's history can be traced from its source (Isa 43:16-21) through its subsequent adoption and reinterpretation in Trito-Isaiah (Isa 65:17 ff.), Jewish apocalyptic (Ethiopic *Enoch* 45:4 ff., Syriac *Baruch* 44:12 ff.), Qumran (1QH iii, 19-23) and the NT.

In the mission of Jesus the differences as well as the similarities of this common accent upon hope and the universal horizon of trust in God's creative power are evident. The seriousness of Jesus' trust and the conclusions drawn from that trust are the marked differences as seen in the Lord's Prayer, the Sermon on the Mount, his ministry of healing, the call of Zacchaeus, and his obedient death: the presence of God's power, the universality of renewal, the totality of subordination to God's will.

The early Christian community's confession of Jesus' death and resurrection contains both the historical basis and language of the Christian hope in the end-time. The first interpretation of the resurrection event, that of early Christian enthusiasm, construed the word of renewal as an accent upon imminent judgment and the need for repentance (Palestinian community) or as the action of the Spirit liberating men for the Gentile mission (Hellenistic community). Over against the enthusiastic misinterpretation of this proclamation Paul rooted the word of renewal in the event of the cross and the fact of Christ's lordship. Following Paul, the continuance of history and the delay of the parousia led Luke to construct a fourfold scheme of eschatology which ultimately failed to do justice to Paul's word, "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor 12:9). Hence, as a corrective, the Gospel of John (cf. also 2 Pet) warned of the danger of being seduced by the world, emphasizing the present aspect of judgment.

Subsequent misinterpretations of both Jn (by Gnosticism) and Paul (by apocalyptic Montanism) are a warning, however, that the word of renewal can only be accurately appropriated today as the echo of Paul's word to the Corinthians: "For I decided to know nothing among you except Jesus Christ and him crucified" (1 Cor 2:2).—J.H.E.

BIBLICAL THEOLOGY

1006. H. BOERS, "Herbert Braun's Quest for What is Essentially Christian," *JournAmerAcadRel* 35 (4, '67) 350-361.

On the basis of various comparisons of NT patterns of thinking with those of its environment and of different forms of NT proclamation, H. Braun concluded that what was distinctive of the NT was not its Christology, but its understanding of man. The variable Christology itself has a unity only in the understanding of man to which it gave expression and which remained constant. This variability of expression of the NT self-understanding indicates that it was not handed down historically; but it also is not an idea. The believer who confesses that Jesus is the exalted one, and thus *himself* as lost and saved, is conscious of the fundamental equality of what he now experiences and what took place in relation to the historical Jesus. He affirms that Jesus needs to become event anew in every successive moment.

The NT understanding of man is the co-ordination of a radicalized demand, "you ought," with the encouragement, "you may." In the latter, the former ceases to be a heteronomous command. And although God and his world are still conceived of as objects in the NT, this objectification is not fundamental to its point of view. God is not conceived of as existing in himself, but as the source of one's being moved, determined by the "I may" and "I ought," by sustenance and duty, encountered, not in the material world, but in relation to one's fellowmen.—H.W.B. (Author.)

- 1007r. H. CONZELMANN, *Grundriss der Theologie des Neuen Testaments* [cf. *NTA* 12, p. 267].

(W. Schmithals, *Evangelische Kommentare* 1 [1, '68] 51-52):—C's theology has been eagerly awaited as the first German work of its kind since Bultmann's theology, with which it may be compared as with the master work. Unlike Bultmann, C rightly fills a gap in devoting a major section to the theology of the Synoptics, although this is the weakest part of the work, partly because here as elsewhere C fails to give consistent attention to the historical setting. But he rightly reacts against some modern trends by insisting on the historical components of the kerygma. A valuable feature of his treatment of Paul is his abandonment of Bultmann's anthropological division of Pauline theology.—G.W.M.

1008. V. FARAONI, "Riflessioni biblico-teologiche sul mistero dell'Incarnazione," *PalCler* 47 (1, '68) 21-31; (2, '68) 99-107.

A series of spiritual reflections on the incarnation as the centralizing force in salvation-history and in the ongoing sacramental life of the Church.

1009. E. GÜTTGEMANNS, "Literatur zur Neutestamentlichen Theologie. Randglossen zu ausgewählten Neuerscheinungen," *VerkForsch* 12 (2, '67) 38-87.

An extensive bulletin on works appearing from 1961 to 1965.

1010. D. HILL, "What is 'Biblical Theology'?" *Biblical Theology* 15 (3, '65) 17-23.

In determining the meaning of "biblical theology" one must reckon with the need of establishing the unity of the Testaments with properly historical methods and of acknowledging the diversity of theologies within the Bible. Biblical theology is a descriptive discipline, but in that capacity it cannot fulfill the whole task of theology today. Biblical theology and systematic theology must collaborate in the total theological enterprise, and the systematician must be guided by the biblical expression of revelation.—G.W.M.

1011. A. W. MUNK, "The Biblical Basis of Natural Theology," *LondQuart HolRev* 37 (1, '68) 43-50.

Natural theology is here understood as that knowledge of God which is obtained by observing the visible processes of nature. The NT like the OT abounds in references to the revelation of God through nature. Without doubt both Jesus and Paul had a natural theology. Biblical natural theology has serious import for us today because of its emphasis on wholeness, its profound personalism and the light it sheds on the problem of evil. Finally, modern man needs a sound, adequate natural theology, for without a sure basis in nature, religion tends to take on the appearance of subjective fancy—an opiate.—J.J.C.

1012. J. REUMANN, "Holy Scripture and Worship," *LuthQuart* 20 (1, '68) 20-43.

From its origins the Bible has always been intimately connected with worship. Using examples drawn mostly from contemporary Lutheran practices, the author discusses ways in which the Bible enters into worship: (1) lessons or pericopes, (2) the liturgy itself, (3) hymnody, (4) Bible study and private devotions. It is not just the use of the Bible in worship that matters, but *how* Scripture is employed. It is not enough that worship should contain scriptural words or phrases. Rather it should be in accord with the gospel of Jesus Christ, and the Bible should play its role both as a participant in and judge of worship.—R.L.S.

Church and Ministry

1013. R. EKSTRÖM, "Some Aspects of the Ministry in the New Testament," *Biblical Theology* 15 (3, '65) 8-17.

(1) The ministry in the NT is a ministry in and to the Church. (2) It is an inadequate question to inquire what Christ left behind him after the ascension. (3) The NT clearly distinguishes between the sending of disciples and the calling of apostles. (4) The title *apostolos* is given also to ministers outside the first apostolate. (5) The NT shows considerable variety of ministries and of designations of the minister. (6) 1 Cor 12 deals with the so-called common priesthood of all believers. (7) The "ordination" of ministers manifests the cooperation between congregation and minister.—G.W.M.

1014. U. HORST, "Heilige Schrift und Ekklesiologie," *FreibZeitPhilTheol* 13-14 (2, '66-'67) 210-238.

Since Vatican II there has been a clear shift of emphasis in theology, chiefly discernible in a new relationship between Scripture and tradition, with Scripture gradually acquiring a critical function with respect to certain elements of tradition not heretofore subjected to such review. What is the authority of Scripture, the unique revelation-document of the apostolic origins, with regard to the abiding presence of that revelation in the contemporary Church? The Constitution on Revelation of Vatican II may be thought, rather in view of its pastoral instructions than of its strictly dogmatic utterances, to assign to Scripture the function of a criterion which tradition does not possess in that way. One may read Scripture in order to confront it with what has issued from it during a long historical process. From this starting point one must rethink the concept of tradition.

H. Küng's recent book on the Church (*Die Kirche*, 1967) is to be situated within the framework of this new orientation so discreetly inaugurated by the Council. Küng sets himself the program of studying the ecclesiological themes, perspectives and proportions of the original NT message "in order that the light of the Church of the beginnings may again show the way to the Church of today." A survey review of Küng's book reveals how he seeks to realize this program.—F.X.L.

1015. J. SALAVERRI, "Sucesión apostólica y singularidad de la misión de 'los Doce,'" *RevEspTeol* 27 (3, '67) 245-269.

The twofold apostolic mission determines the true sense of episcopal succession. There was a double finality to the election of the Twelve according to Mk 13:14: (1) to be with Jesus, and (2) to be sent out to preach. This first vocation was proper and exclusive to the Twelve; the second remains for the apostolate and was given also to the 72 disciples. Christ had a twofold mission: (1) of the Messiah to the house of Israel, and (2) of the risen Savior to all men. He associated the Twelve according to their first vocation with him in his first mission during his life, and they prolonged this mission as witnesses to the resurrection. Their mission as a body (or as a college) to the house of Israel lasted until about the year A.D. 43 when they were dispersed. This mission was not communicable and ended with the death of the Twelve. The second universal mission was communicated by the risen Savior to the Twelve and to his other disciples, Paul included, and is to remain as long as there are men to evangelize.

Bishops, in virtue of the perpetuity of the apostolic mission, are perennial successors of the apostles and continue the universal mission. The collegial character of the episcopal body is not to be understood simply as a juridical continuation of the Twelve, but as postulated and rooted in the notion of the vital communion of the same Spirit and of dynamic solidarity under Christ the Head in the same Body.—E.R.M.

1016. V. SUBILIA, "L'Unité de l'Église selon le Nouveau Testament," *RevRéf* 18 (4, '67) 1-30.

The belief that the Church had unity in the beginning and that disunity came only later is wrong and needs revision from the historical and theological viewpoints. The NT does not picture Church unity as a reality which could be concretized objectively and permanently in an institution, but as a relation. The Church is one only when it is in relation of communion and obedience with its Savior. This unity is then studied under the headings: the people of God, the Body of Christ, the communion of the Spirit. Neither the spiritualist idea of the Church as proposed by R. Sohm nor Ignatius' authoritarian concept is that of the NT. The Church's unity is always *in statu viae*, not *in statu patriae*. Its *koinōnia* described in the NT is an eschatological event, an encounter with and in the living God.

The relation with the Lord can be interpreted in different ways. Various confessions arise from differences in the understanding and expression of faith. There is in the Church, as Paul said, a diversity of gifts, but all should be directed to unity. In the central NT writings one finds a fundamental univocal message, but the secondary writings, the Pastorals and James, contain the germs of confusion regarding this central message. Probably no one theology can exhaust the richness of the gospel truth, but each theology should retain an openness to other truths. At the same time there are limits to unity, and the question of heresy should be raised. Present-day syncretism perhaps constitutes the gravest menace for the Church in our time. There should be dialogue, but one must remember that the gospel is *Logos* and not *Dialogos*.—J.J.C.

Morality

1017. B. COOKE, "Holiness and the Bible," *Worship* 42 (2, '68) 67-76; *RelLife* 36 (1, '67) 8-17.

In the OT holiness was conceived as the service of God; it was linked with the idea of life, and the reward was the promised land. Later the prophets modified the idea of the promise, and in the pre-Christian centuries of later Judaism an apocalyptic outlook was common. The Gospels reject apocalypticism and return to the classic prophetic eschatology. They accept history's intrinsic transformation by the mystery of God dwelling with men. Christians, because they share in Christ's risen life, should also share his task of changing the world by the preaching of the gospel and by laying down their own lives. The NT evidence seems not to imply an abrupt end to history but rather to indicate that human history is gradually evolving toward fulfillment. At any rate, the Christian should lead men a step closer to their destiny by bringing them into contact with the life-giving and sanctifying power of Christ's resurrection.—J.J.C.

1018. E. FEIL, "Erwägungen über die Rede vom Gesetz. Zur Fragwürdigkeit juristischer Terminologie und Denkform als Verstehenshorizont in Glaube und Theologie," *UnaSanct* 22 (4, '67) 276-290.

Law and Gospel is a topic much discussed by Protestants. The question here asked is what does law mean for Catholics. Since the time of St. Thomas all salvation-history has been called the "new law," an idea occasioned by Paul's use of the term "the law of Christ" (Gal 6:2). When using this term and similar expressions, the Apostle always has in mind a contrast with the Mosaic Law. To speak of the law of Christ and to neglect this contrast is illegitimate and one-sided. Both the NT data and general hermeneutical considerations suggest that great care must be taken in employing the word "law" lest unconsciously we change its meaning through our preunderstanding.

Early in the Church the contrast between the law of Christ and the Mosaic Law was soon forgotten, and the trend has been toward conceiving law in terms of moral theology and canon law. Christ, however is not the "norm" for interpreting the Christ-event; he is the incarnate Son of God who calls men to follow him, and with this call he gives grace making it possible to follow him in the community of the believers, the Church.—J.J.C.

1019. B. GERHARDSSON, "Lag och lagar i bibeln" [Law and Laws in the Bible], *SvenskTeolKvart* 41 (4, '65) 193-218.

The order of nature is conceived by the OT as the reflection of the Creator's will. Likewise in the NT, social authority also expresses the will of the God-king or of the awaited Messiah. It all fits together: faith, ethics, social order. The Gospels, attentive to the fact that civil authorities condemned Jesus, relativize the rights of Caesar. The Epistles also affirm the duty to submit to every authority which comes from God. Paul does not dispute the justice of the law, but he locates it in faith in Christ and in the liberty of the Spirit. The future kingdom has its norms too. Jesus proclaims his message and summons to imitation: the Law is supplanted by his person. Likewise for Paul, the "Law" is disengaged from the Torah and linked with belonging to the Body of Christ, with imitation, with life "in Christ." All the commandments reduce to that of love, but one must not oversimplify matters. Other disciplines can here extend the work of the exegete.—L.-M.D.

1020. G. GIAVINI, "Appunti biblici sul dovere della veracità con il prossimo," *ScuolCatt* 95 (5, '67) 448-456.

In biblical language, truth as applied to God means that he is faithful to his promised word; it also signifies the revelation of God's entire economy of salvation which culminates in Jesus Christ. Similarly the truth which the Bible demands of Christians requires that they speak the truth and live the truth, i.e. that their lives be in harmony with their faith. This is clear from the exegesis of Mt 5:33-37; Jas 3:13-17; Eph 4:17-25; 1 Pet 1:22—2:3.—J.J.C.

1021. J. KRAUS, "Vorbildethik und Seinsethik im Neuen Testament. Um die Wissenschaftlichkeit der Moralthologie," *FreibZeitPhilTheol* 13-14 (3, '66-'67) 341-369.

The moral teaching of the NT has already been seriously studied by R. Schnackenburg and A. Schulz, but several additional considerations are warranted. This study considers the view that the notion of following Jesus originated in Jesus' religious proclamation, whereas the notion of imitation of Jesus is a Hellenistic interpretation, predominantly the work of the post-NT generation. The canonical writings apart from Jn are first considered. Here the stress, especially in Paul, seems to be on imitation of God's activity (*Handeln*). In paraenesis the notion of a model apparently provided the strongest motivation for Christian morality. In John's writings man's moral obligations are founded rather in God's being (*Sein*). In the final section, which treats man's obligations to imitate God and Christ, the conclusion is reached that even in Paul the foundation for Christian morality is actually "being in Christ" rather than the activity of Christ or God envisioned as a model.—M.A.F.

1022. C. F. D. MOULE, "Punishment and Retribution. An attempt to delimit their scope in New Testament thought," *SvenskExegÅrs* 30 ('65) 21-36.

The words "punishment" and "retribution" should have no legitimate place in the Christian vocabulary. An analysis of relevant NT passages supports this contention. In the Gospel traditions what is apparently quantitative reward-and-punishment language is more restrained than is often supposed and is probably only popular language for a very different reality. Elsewhere in the NT there are indeed some passages in which retributive and vindictive language appears, but these too can be shown to be very limited and even peripheral to the gospel message. Though they think in a framework in which quantitative justice and retribution are axiomatic, the remarkable point is that the NT writers have so effectively limited such language. This situation should lead Christians today to distinguish carefully between the purposes for which suffering may be deliberately inflicted and to recognize that the suffering involved in personal Christian reconciliation must never be retributive.—G.W.M.

1023. P. RÉMY, "Peine de mort et vengeance dans la Bible," *SciEccl* 19 (3, '67) 323-350.

Development in the notion of responsibility can be seen in the OT. Also a certain universality of equality was gradually inculcated. Jesus fulfills the teaching of the prophets by denying any liceity to the *lex talionis* but he does not touch the question of the ruling authority's right to inflict capital punishment. Jesus makes clear the distinction between the voluntary and the involuntary act; only the former can be punished. The structure of the New Covenant invites men to form structures capable of incarnating the intention of pardoning and the appeal to justice and love.—J.O'R.

1024. K. RUNIA, "Situation Ethics in the light of Scripture," *VoxReform* 9 ('67) 1-19.

The advocates of "situation ethics," especially J. Fletcher and J. A. T. Robinson, oversimplify morality in citing love as the only absolute norm. Granted, occasions arise when I must break the law for the love of neighbor, but this is an abnormal situation and I am in a tragic conflict. Situationists regard this as normal and disregard the tragic element. Their biblical evidence that Jesus was a situationist is selective and insubstantial. They choose incidents which illustrate Jesus breaking the law, but disregard passages in which Jesus carefully observes the law as clearly manifesting the will of the Father. As Christians we are saved, but we are still sinners and we need the law. Jesus and St. Paul both tell us this. Paul doubtless put a heavy premium on love and inveighed strongly against the law. But law and love are not irreconcilable if we trust in the law as the will of God and trust ourselves as possessing the Spirit. The best assessment is an "elliptical" ethics. The foci are the will of God revealed in his law and the guidance of the Holy Spirit to help us fulfill it. This is the only biblical view, since it comprehends the teaching of Jesus, the Evangelists, and St. Paul and aptly recognizes the inherent freedom of the redeemed Christian.—T.McG.

Ethics of Jesus, cf. § 12-839.

Various Themes

1025. S. AALÉN, "Guds kungavälde eller Guds rike?" [God's Kingly Power or God's Kingdom?], *SvenskExegÅrs* 30 ('65) 37-69.

In the scholarly discussion of the kingdom of God in Jesus' teaching three different conceptions of its structure and content are typical: (1) ethical, (2) personal, (3) a series of apocalyptic events. A common presupposition in all three is that God's *basileia* equals his "kingly power," a view that has gone unchallenged since G. Dalman's study of the Jewish concept of *malkût šāmayim*. But this must now be challenged. In Jesus' teaching, "kingdom of God" is primarily a soteriological concept, not theocentric. It has to do with man's salvation, not God's self-realization.

In the OT-Jewish concept of God's eschatological *malkût* there is a whole complex of ideas (epiphany, glory, "establishment" of his rule, victory over enemies, etc.) which are, however, absent from Jesus' message. Rather, Jesus announces the *coming* of the kingdom of God, an expression which has no parallel in Jewish sources. There is a fundamental difference in structure between Jesus' concept of "kingdom of God" and the idea of God's *malkût* in Judaism.

God's kingdom has as its negative expression the binding of the devil (Mt 12:26, 28). When evil is vanquished then the way is open for God's kingdom which consists in the restitution of God's creation. God's kingdom is the eschatological condition of salvation. Why is it called the "kingdom of God"? As in the expression "righteousness of God," it is a condition whose source is in heaven; it is a gift of God.—B.A.P.

1026. P. R. ACKROYD, "The Interpretation of the Exile and Restoration," *CanJournTheol* 14 (1, '68) 3-12.

"Both the idea of the exile, as symbol of divine judgment accepted and experienced, and the idea of restoration, expressed in concern for the right response to what God has done, may be seen to be influential in determining some of the patterns in that rich texture of thought which we may trace in the post-exilic period, that often obscure, but immeasurably important, part of Old Testament history, without which neither the developments of the intertestamental period nor the appearance and impact of Christianity can be understood." Explicit application is made to a number of NT passages and themes.

- 1027r. G. R. BEASLEY-MURRAY, *Baptism in the New Testament* [cf *NTA* 7, p. 275; § 8-788r].

(W. E. Hull, "Baptism in the New Testament: A Hermeneutical Critique," *RevExp* 65 [1, '68] 3-12):—B-M would make baptism the unique embodiment and sacrament of the gospel, the focal point of personal conversion and Church renewal, the most pivotal concern of Baptists in the ecumenical movement. He argues negatively by minimizing the OT's relevance, the ministry of Jesus and those apostolic writings that make little of baptism. He argues positively by emphasizing the uniqueness of the apostolic age, by selecting Paul as its normative theologian and by focusing on those passages in which he makes baptism most important.

This approach to the Bible is not the only possible one and perhaps not the best one. In determining the nature and meaning of baptism it is suggested that more attention be paid to the continuity between the Testaments, to the ministry of Jesus and to the diversity in apostolic thought and practice. If so, baptismal practice and doctrine will be given a more modest place in the Bible than it has in the volume under consideration.—J.J.C.

1028. P.-E. BONNARD, "La Croix: dans l'Écriture et la vie des chrétiens," *AmiCler* 78 (7, '68) 106-110.

The history of crucifixion is briefly sketched and the martyrdom of OT saints described. The NT material is then studied. Jesus' death on the cross fulfilled the prophecies. It was proof of his perfect obedience, the manifestation of his supreme love and marked his complete victory over sin and the forces of evil. Furthermore, the cross was the means of universal reconciliation, and through the shame of the cross Jesus ascended to his glory. From the example of the Savior's death lessons are drawn for the daily life of Christians.—J.J.C.

1029. S. BUGGE, "Katekumenatet—dåpsforberedelsen i urkristendommen" [Catechumenate and Preparation for Baptism in Primitive Christianity], *NorskTeolTids* 68 (3-4, '67) 156-175.

According to Acts the kerygma spread according to manifold possibilities and occasions. The coming of the kingdom and the call to a conversion were pro-

claimed. The accounts of the life of Jesus took form little by little. Baptism was rather the sign of entrance into the kingdom than the means of entry. In the NT or primitive Christian texts, *katechein* implies no dogmatic preparation, not even in Heb 5:11—6:3. There was a change of life; later there was instruction. But it became necessary to form “teachers” to instruct all those upon whom the Spirit came. Acts suggests this, then Mt 28:18-20; and more and more there is imposed a time of preparation which Hippolytus will fix at three years. Account must also be taken of the growing practice of infant baptism and of the sacraments of penance and confirmation.—L.-M.D.

1030. R. G. CRAWFORD, “Predestination: Is it based on Scripture?” *Biblical Theology* 17 (3, '67) 16-24.

A re-examination of the relevant passages, especially Rom 8—9, in the light of modern NT interpretation shows that the doctrine of election is scriptural, but not that of reprobation.—G.W.M.

1031. P. E. DAVIES, “The Projection of Preexistence,” *BibRes* 12 ('67) 28-36.

The OT yields only two hints of the idea of pre-existence. Jer 1:5, Mic 5:2, or the “pattern” for the Tabernacle may indicate a kind of pre-existence of *ideas* in the mind of God. Prov 8, Sir 24, Wis 8 show personified Wisdom pre-existing with God, serving as his agent in creation. Philo of Alexandria sees the Law of Moses as equivalent to Wisdom (*logos*) and therefore as pre-existent. Philo spoke of souls who were seduced by the desire to enter bodies. Josephus' Essenes think of immortal souls and corruptible bodies. Qumran, however, shows no belief in the pre-existence of either the souls of men or the Messiah. All souls are pre-existent in the *Secrets of Enoch* (23:4). *1 Enoch* 48:2 and *4 Ezra* 12:32 mention a pre-existent Messiah. Eventually Jewish thinking predicated seven or more persons or things as pre-existent.

This is the background for NT writers predicating pre-existence of the kingdom (Mt 25:34), the saints (Rev 13) and Christ. Paul probably makes the first reference and his interest is not speculative but ethical. The silence of the Synoptic Gospels on this point is striking. Contrary to A. T. Hanson's *Jesus Christ in the Old Testament* (1965), the NT writers did not usually understand the OT term *kyrios* as referring to a pre-existent Jesus Christ. Jesus himself may have laid the ground for subsequent ideas of his pre-existence by his teaching about his vindication and exaltation after death or by his appeal to the “God of the living.” The biblical writers make pre-existence not a matter of speculation but of essentially religious affirmation rooted in the faithful character of God.—S.S.B.

1032. H. DUESBERG, “Témoins de Dieu dans la Bible,” *BibVieChrét* 79 ('68) 58-74.

By commencing with the NT one best grasps the biblical idea of witness. The definitive intervention of the incarnate Word and his earthly words and deeds which fulfill the Scripture clarify in the most exact and comprehensive manner

what it means to bear witness to divine truth and what is the role such witnesses must play. The article first examines the witnesses of Jesus (the Baptist, the apostles, *et al.*), then the witnesses of Yahweh in the OT, and finally the witness of Jesus himself.—J.J.C.

1033. F. C. FENSHAM, "Covenant, Promise and Expectation in the Bible," *TheolZeit* 23 (5, '67) 305-322.

To understand the unity of the two Testaments one should consider the relation between them as expressed by the covenant idea in which promise and resultant expectation formed an integral part. The article examines the background of covenant, promise and expectation, promise and expectation in the covenants of Abraham and Sinai, the covenant with David and the new covenant of Christ. The Qumran material shows us that the covenant idea was very much alive in the time of Christ and Paul and that this Jewish group believed they were the heirs of a new covenant and cherished two expectations closely related to the covenantal expectations of the OT, i.e. the Messianic expectations and the expectation of conquering enemies.

As proposed by Jesus and Paul, the covenant seems to be a continuation of the old covenant, but at the same time a new creation. In the NT, the death of Christ may be regarded as a curse applied to him because of the people's infidelity to the covenant (cf. Gal 3:10-14). In this covenant the promise and the resultant expectations are eschatologically oriented. Faith in the resurrection becomes the new hope of Christianity. One may say that the NT developed thus around the covenant: first the historical prologue of the description of the acts and words of Christ, then the center of the message, i.e. the forming of the new covenant at the cross, and finally the result, i.e. the expansion of Christianity through the propagation of the expectations created by the resurrection. Lastly, the relation between the Testaments may be understood if we regard the NT as the final stage of covenant-making between God and his people.—J.J.C.

- 1034r. G. E. LADD, *Jesus and the Kingdom* [cf. *NTA* 9, p. 285; §§ 11-1155r—1156r].

(E. Grässer, *TheolLitZeit* 92 [9, '67] 665-667):—The work is brilliantly written and shows a mastery of the extensive literature. Some themes are inadequately treated, e.g. the Son of Man, the parousia, the relation of the Passion to the *eschaton*. The general outlook is conservative as is evident from the discussion of Mk 13 parr., and there is a tendency to harmonize parallel passages without sufficient consideration of form-critical and tradition-history studies.—J.J.C.

1035. B. LANGEMEYER, "Konziliare Mariologie und biblische Typologie. Zum ökumenischen Gespräch über Maria nach dem Konzil," *Catholica* 21 (4, '67) 295-316.

The chapter on Mary in the Constitution on the Church of Vatican II attempted to articulate Catholic beliefs about Mary in an ecumenical context.

Protestant theologians, while appreciating the effort, remain unconvinced because of two sensitive points: certain Marian dogmas are apparently not grounded in Scripture and are at most pious assumptions. Secondly, the typology applied to Mary, characteristic of patristic theology, seems to exceed the limits of sound exegesis. Thus, in order to foster mutual understanding, Catholics and Protestants should examine together the Pauline understanding of *typos* and its implication that the events of salvation-history are part of a continuous plan of God. Also, Catholics should attempt to describe dogmas such as the Immaculate Conception in such a way that a radical continuity with biblical themes, e.g. the blessing of the remnant of Israel, would come to light.—M.A.F.

1036. M. MAHER, "Reflections on Jewish and Christian preaching," *IrEcclRec* 108 (4, '67) 227-242.

To know Judaism or Christianity first hand requires a knowledge of Jewish and Christian preaching, since preaching played a major role in the transmission of the traditions recorded in both Testaments. A survey of preaching in the Bible and in the rabbinic and patristic periods leads to some reflections on biblical preaching today.—G.W.M.

1037. J.-C. MARGOT, "L'indissolubilité du mariage selon le Nouveau Testament," *RevThéolPhil* 17 (6, '67) 391-403.

Jesus' statements concerning marriage are placed in the context of his polemic with the casuistry of Jewish teachers. In reaffirming the indissolubility of marriage, he contrasts the will of God the Creator with the traditions of men. Jesus' teaching on marriage occurs also within the context of his preaching of the kingdom, which is an appeal to repentance and a promise of grace. Indissoluble marriage, consequently, can be entered into with trust in the power of the kingdom. However, several texts (Mk 12:25; Mt 19:12; Lk 14:20; 17:26-27) make it clear that such marriage is conditioned by the tension between the present and the future era, and the coming of the kingdom limits matrimonial commitment. The restrictive clause of Mt 19:9 does not affect this position.

Though dealing with a different practical situation, Paul (1 Cor 7) repeats Jesus' teaching in all essentials. Finally, communion with Christ is the foundation which the NT lays for a positive understanding and ethic of marriage. In conclusion one may ask: if marriage contracted according to the will of God is indissoluble and shares the promises realized in Christ, to what extent can and should the NT teaching be applied to most marriages contracted in our Church and of which one may ask how many are really founded in God?—J.J.C.

1038. J. L. MCKENZIE, "Key Words in Scripture," *LivLight* 4:

"Prudence," (1, '67) 94-98;
 "Peace," (2, '67) 77-80;
 "Community," (3, '67) 106-111;
 "Work," (4, '67-'68) 74-79.

Brief biblical-theological essays on NT themes.

1039r. A. L. MOORE, *The Parousia in the New Testament* [cf. *NTA* 12, p. 144; § 12-353r].

(G. W. MacRae, *CathBibQuart* 30 [1, '68] 116-118):—This is a clear and competent attempt to survey the NT parousia expectation and to rehabilitate it as a valid element of Christian faith today. It is in the latter goal that the book is deficient by failing to come to grips with the hermeneutical problems inherent especially in the area of NT eschatology. Some minor points of criticism are also mentioned.—G.W.M. (Author.)

1040. H. M. MORRIS, "Biblical Creationism and Modern Science," *BibSac* 125 (497, '68) 20-28.

The fact of a special creation of the cosmos in the beginning is affirmed by Scripture and confirmed by true science clearly and emphatically. The geological data which appears to favor evolution must have some other explanation.—J.J.C.

1041. J. MURRAY, "Definitive Sanctification," *CalvTheolJourn* 2 (1, '67) 5-21.

The NT terms for sanctification refer to it as a decisive action occurring at the inception of the Christian life and one that characterizes the people of God in their identity as called effectually by God's grace. Sanctification accordingly is not exclusively a progressive work. Both John and Paul understand that for every believer in Jesus as the Christ and as the Son of God there is a decisive breach with the world and with its defilement and power. The saving action of each person of the Godhead at the beginning of the process of salvation insures the decisive character of this change. The decisive and definitive breach with sin that occurs at the beginning of the Christian life is one necessitated by the fact that the death of Christ was decisive and definitive. Likewise the decisive and definitive entrance upon newness of life in the case of every believer is required by the fact that the resurrection of Christ was decisive and definitive.—J.J.C.

1042r. K. NIEDERWIMMER, *Der Begriff der Freiheit im Neuen Testament* [cf. § 12-386r].

(R. Schnackenburg, *BibZeit* 12 [1, '68] 148-149):—Summary. This work fills a gap in the literature with clarity, solid method and theological insight. Its discussion of the concept of freedom in Gnosticism is somewhat oversubtle, and on a number of exegetical points or formulations one can object: e.g. 1 Cor 9:15-18; Rom 13:1 ff.; "truth" in Jn.—G.W.M.

1043. S. W. PAINE, "The Christian Man and the Bible," *BullEvangTheolSoc* 11 (1, '68) 13-26.

The Christian man is one who has faith in God through Christ based in part upon God's self-revelation in the Bible. Consequently he is predisposed to receive the words of Scripture as from God and authoritative. This act of faith

finds support and reassurance in the attitude expressed toward Scripture by Christ and his apostles and by the saints, scholars and historic creeds of the Church. Because Scripture claims to speak with the authority of God, the proper attitude of the Christian man toward the Bible is one of creaturely humility which welcomes God's authority and creaturely patience which suspends judgment in the absence of all the evidence when confronted by purported "difficulties" in the Scripture. These considerations are then related to the divine inspiration and reliability of the Scriptures.—W.L.L.

1044. J. E. ROSSCUP, "Fruit in the New Testament," *BibSac* 125 (497, '68) 56-66.

Spiritual fruit, which may be as varied as life itself, has its source in God. In its essence, fruit is the effect of authentic life, the life of Christ who is the true vine of which men are the branches.—J.J.C.

1045. R. RUETHER, "Theological Anti-Semitism in the New Testament," *ChristCent* 85 (7, '68) 191-196.

The discussion of anti-Semitism, even within the NT, has been confined to sociological relations between Christians and Jews; here its theological roots are examined. Three basic Christian concepts demonstrate a theological anti-Semitism: the idea of Jesus as the Christ, the idea of the New Testament or New Covenant, and the idea of law and grace. These are symbols that have their roots in prophetic Judaism. While Judaism understood them exclusively as eschatological, Christianity reinterpreted them either by spiritualizing (John) or especially historicizing (Luke) the eschatological. To be truly biblical, Christianity must abandon this historicization and recover the prophetic context of its symbols. The theological dilemma that stands between Christianity and Judaism may be solved by a new understanding of the eschatological "as the principle of self-transcendence in history, as a power which can become prophetically present and fruitful of creative work but is never wholly immanentized in such work."—G.W.M.

1046. L. SABOURIN, "Il sacrificio di Gesù e le realtà culturali," *BibOriente* 10 (1, '68) 25-37.

A study of the cultic expression given to the sacrifice of Jesus in the NT shows that the background is the concept of sacrificial redemption. After a general survey of the NT evidence concerning the notions of sacrifice and redemption, particular texts, notions and meaningful (Greek) terms are examined: Heb 9:11-12 (the humanity of Christ as the crucible of the new creation), 2 Cor 5:21 and Rom 8:3 ("sacrifice for sin"), other texts with *peri hamartias* and *hyper hamartias* (similar connotation), the notions of *hilasmos*, "expiation," of *hyper pollōn* (Suffering Servant context), and of expiation through blood. It can be concluded that an early tradition, common to Paul and John, interpreted the death/resurrection of Christ in sacrificial terms, which gave an intelligible expression to the absolutely new reality.—L.S. (Author.)

1047. L. SCIPIONI, "Il battesimo: incorporazione al Cristo ed alla Chiesa," *SacDoc* 12 (48, '67) 457-474.

Tit 3:3-8 presents a synthesis of justification and brings out three principal effects of baptism. The believer is (1) consecrated to Christ, (2) brought into close contact with the Spirit of adoption and (3) aggregated to the Church. The theme of the new creation through baptism explicitly or implicitly occurs frequently in the Epistles, e.g. 1 Cor 5:6-8; Rom 6:1-10, etc. Furthermore, the Pauline doctrine of the Mystical Body is closely allied to this sacrament, for it is baptism which gives birth to the Church and transforms a multitude of men into one body.—J.J.C.

1048. A. SISTI, "L'Ospitalità nella prassi e nell'insegnamento della Bibbia," *StudBibFrancLibAnn* 17 ('67) 303-334.

In the ancient East hospitality was a practical necessity. The custom is examined as found in the OT, in the history of the patriarchs and the teaching of the sages. There are many references to the welcoming of guests in the Gospels, Acts and Epistles. One who shelters the traveler does a service to Christ and to the Father. Any such action will not fail to be rewarded. Various theological motives commend this virtue. It is a gift of the Holy Spirit, a work of truth, of faith and of charity. The Bible presents a quite accurate and complete picture of the practice and of the teaching of hospitality.—J.J.C.

1049. J. W. THOMPSON, "Recent Studies on the *Basileia*," *RestorQuart* 10 (4, '67) 211-216.

A survey of the work of K. L. Schmidt, S. Aalen, G. E. Ladd, N. Perrin, G. Lundström and R. Schnackenburg shows that present-day scholarship is struggling with the same issues which were raised at the beginning of the century regarding *basileia*. These are (1) the relationship between present and future in Jesus' teaching; (2) the question whether the term means "reign" or "realm"; (3) the relationship of eschatology and ethics with reference to the kingdom.—J.J.C.

1050. P. VAN DEN BERGHE, "Bijbelse meditatie over de hoop" [Biblical Meditation on Hope], *CollBrugGand* 13 (3, '67) 390-396.

Reflections on the relation of hope to faith and eschatology and on the role of hope in Christian life according to the NT.

1051. J. F. WALVOORD, "The Times of the Gentiles," *BibSac* 125 (497, '68) 3-9.

A careful study of the Scriptures indicates that the present occupation of Jerusalem must necessarily be temporary since the fullness of the Gentiles has not yet been brought in. However, Israel's reoccupation of Jerusalem may be the last preparatory step which precedes the important sequence of events that lead to the parousia.—J.J.C.

THE WORLD OF THE NEW TESTAMENT

Early Church

1052. L. W. BARNARD, "The Shepherd of Hermas in Recent Study," *Heyth Journ* 9 (1, '68) 29-36.

Within the last decade four important works have been devoted to the *Shepherd*: M. Whittaker's excellent critical edition of the text (1956), R. Joly's commentary in "Sources Chrétiennes" (1957), S. Giet, *Hermas et les Pasteurs* (1963) and L. Pernveden, *The Concept of the Church in the Shepherd of Hermas* (1966). Giet maintains that the text was composed by three authors writing at different times. It appears, however, that there were two, not three authors. In a brilliant tour de force Pernveden claims that the concept of the Church is the key to the *Shepherd*. He attributes to its author a degree of theological precision and reflection hardly supported by the text. Thus the pendulum has swung from one extreme to the other. Older scholarship considered the writer of *Hermas* pious, stupid and vague. Pernveden would make him an ecclesiastical theologian par excellence. The truth seems to lie in the middle. Moreover, further study of the work should establish more clearly the influence of Judaism in the early Roman Church.—J.J.C.

1053. J. DANIÉLOU, "Une vision nouvelle des origines chrétiennes, le judéo-christianisme," *Études* 327 (12, '67) 595-608.

Recent MS and inscriptional discoveries have prompted a renewed interest in and understanding of Jewish Christianity. Here the history and geographical distribution of various types of Jewish Christianity are surveyed from the beginnings of the Church until A.D. 140. The term itself is here understood in the sense of a whole culture that springs from apocalyptic thought. It designates that Christianity whose theological, liturgical and ascetical structures are derived from the Jewish milieu in which Christianity itself arose.—G.W.M.

1054. M. DECROOS, "De eucharistische liturgie van Didachè 9 en 10" [La liturgie eucharistique de Didachè 9 et 10], *Bijdragen* 28 (4, '67) 376-398.

Though variously classified by scholars, the rite in *Didache* 9—10 must be regarded as a Eucharistic celebration in the strict sense. (1) A comparison with Jewish rites, especially the blessings at meals, shows that the *Didache* celebration was a Jewish-Christian Eucharist which was intended to actualize the blessings conferred upon the new people of God in Christ. (2) An analysis of 9:5 and 4 and 10:2 and 3 indicates that the text itself is to be interpreted in a Eucharistic sense, with affinities to the Johannine Eucharistic doctrine. *Didache* 10:6 is not the transition to a Eucharist, but the concluding part of the celebration. (3) The fact that the Last Supper words of institution do not occur in the text does not prove that the *Didache* Eucharist was unrelated to the Last Supper. The words probably were used, and in any case there was no absolute uniformity in early Christian Eucharistic celebrations.—G.W.M.

1055. C. GHIDELLI, "Rassegna bibliografica sulla Chiesa primitiva e sugli Atti degli apostoli," *ScuolCatt* 95 (Supplement 3, '67) 245*-291*.

A bulletin dealing with studies on the early Church, commentaries and studies on Acts, books on the relationship between Judaism and early Christianity, and works on the Catholic Epistles.

1056. J. R. HINNELLS, "Christianity and the Mystery Cults," *Theology* 71 (571, '68) 20-25.

Archaeological and literary evidence shows that Mithraism was of sufficient antiquity and was in the right places at the right times to have influenced early Christianity. Moreover, its popularity with the Achaemenid kings and the Parthians indicates that the Jewish liberations by Cyrus and in 40 B.C. by the Parthians, as well as other pre-Christian opposition to Rome, took place under the Mithraic banner; thus the Jews may have considered Mithra's function analogous to the Messiah's. The question remains whether this earlier Mithraism differs significantly from the later Roman form which in many respects strongly resembles Christianity.—P.J.F.

1057. R. JOLY, "Hermas et le Pasteur," *VigChrist* 21 (4, '67) 201-218.

S. Giet in *Hermas et les Pasteurs* (1963) has argued that the *Shepherd* is the work of three successive authors, each correcting his predecessor(s). This conclusion is challenged here by an examination of the MS tradition, of alleged doctrinal incoherences and contradictions and of the vocabulary. Exception is also taken to Giet's interpretation of the doctrine of penance in the *Shepherd*.—G.W.M.

1058. R. B. LEWIS, "Ignatius and the 'Lord's Day,'" *AndUnivSemStud* 6 (1, '68) 46-59, 1 plate.

Despite the authority of J. B. Lightfoot and many who follow him, Ignatius, *Magnesians* 9:1, does not speak of the "Lord's day." He uses the adjective *kyriakēn*, and the noun is to be supplied. It seems it should be "life" and not "day." The context favors the term "life," for Ignatius is contrasting Judaizing and living according to the Lord's life. Two 19th-century authors are cited in favor of "life." The text then may be translated: ". . . no longer sabbatizing but living according to the Lord's life in which also our life sprang up"—J.J.C.

1059. E. LOZOVAN, "Dacia Sacra," *HistRel* 7 (3, '68) 209-243.

An extensive analysis of the non-Latin and non-Hellenic elements in the origins of Daco-Scythian Christianity, dealing with the following subjects: the name of the Dacians, the Sabazios cult, the *pleistoi* (Josephus, *Ant.* XVIII, 22, as a real reference to Dacians), the Diana cult, relations between Africa and Dacia, and the Bessi.—G.W.M.

1060r. S. PINES, *The Jewish Christians of the Early Centuries of Christianity According to a New Source*, The Israel Academy of Sciences and Humanities Proceedings, Vol. II:13 (Jerusalem, 1966).

(A. T. Nikolainen, "A New Source for the History of the Primitive Christianity?" *NTStud* 14 [2, '68] 287-289):—The writing represents a position similar to that of the Judaizers who were Paul's opponents. The picture of Jesus given in the document has no historical evidence because it lacks the eschatological framework to which the person and teaching of Jesus belong. Evidently this sectarian group was unwilling to follow the main stream of Christianity and even reduced the original Christian faith. The text, for instance, is silent about the resurrection and argues against the significance of the cross. However, the entire Jerusalem church and the later Judaistic group believed that the crucified Jesus was raised from the dead.—J.J.C.

Archaeology

1061. W. F. ALBRIGHT, "L'archéologie du Nouveau Testament. Son passé, son avenir," *BibVieChrét* 79 ('68) 75-90.

All important radical schools of NT criticism of the 19th and 20th centuries are pre-archaeological in important respects. Among the finds that have greatly influenced the understanding of the NT are the papyrus discoveries with their revelation of the Koine language, the Dead Sea Scrolls, the Chenoboskion MSS and synagogue studies. Contrary to what some held, the Jewish background of the NT has been more firmly established. [The article is a translation of "Retrospect and Prospect in New Testament Archaeology," from *The Teacher's Yoke* (1964) pp. 27-41.]—J.J.C.

1062. V. CORBO, "L'Herodion di Giabal Fureidis. Relazione preliminare della terza e quarta campagna di scavi archeologici (1, IX-17. X. 1964—25. VII. 1966-16. I. 1967)," *StudBibFrancLibAnn* 17 ('67) 65-121, 3 plates.

An illustrated account of the third and fourth seasons of excavation at the Herodium site [cf. § 8-1170].

1063r. M. GUARDUCCI, *Le reliquie di Pietro sotto la Confessione della Basilica Vaticana: una messa a punto* (Rome: Coletti, 1967) 96 pp.

(J. Ruysschaert, "Un problème d'identification d'ossements provenant des fouilles vaticanes," *RevHistEccl* 62 [3-4, '67] 753-766):—The review examines in detail the new evidence adduced and also replies to G's response to the reviewer's earlier criticism of her work. G has not convincingly proved that the bones of Peter were discovered in the Vatican excavations. Too many unsolved questions remain before one can be sure the graffito she cites identifies the bones as those of the apostle.—J.J.C.

1064. G. M. A. HANFMANN, "The Ninth Campaign at Sardis (1966)," *Bull AmSchOrRes* 186 ('67) 17-52; 187 ('67) 9-62.

Extensive report on the 1966 excavations of which the second part deals with the synagogue remains.

1065. K. M. KENYON, "Excavations in Jerusalem 1966," *PalExpQuart* 99 (2, '67) 65-71, plates XII-XXIV; with an appendix: A. D. Tushingham, "Armenian Garden," pp. 71-73.

Brief report on the 1966 excavations which result notably in modifications of the plan of the Monarchy period and in making possible a plan of Aelia Capitolina.

1066. E. TESTA, "Il Targum di Isaia 55, 1. 13, scoperto a Nazaret e la Teologia sui pozzi dell'Acqua Viva," *StudBibFrancLibAnn* 17 ('67) 259-289, 7 figs.

At Nazareth two fragments of an inscription have been discovered. It is written in Aramaic, and the lettering would place it in the last decades of the 1st century. One phrase would read "his (or her) body is a well" or "a well is within him (or her)." The other fragment has only one word "thorn." The two parts could come from a Targum on Isa 55:1, 13.

There follows a study of the Targum tradition regarding various wells mentioned in the Bible—the well of Miriam, of Moses, of the princes, of the Messianic waters. Until A.D. 75 these various traditions remain distinct, but after this date tend to become fused. Wells or springs figure prominently in the Messianism of Qumran and of the NT, especially in John and Paul. The ecclesiastical tradition regarding such wells is then examined as it is found among the Jewish Christians and in the universal Church down to the 4th century. It is interesting that both the Jews and the Jewish Christians considered that the waters from the well of Miriam and those of paradise coming from the Temple flowed into eastern Galilee.

Because the inscriptions were found at Nazareth the author might have thought of the tradition of the wells flowing into Galilee. Because the inscriptions were discovered near the house of the Madonna, a Christian could have thought of the incarnation and of the virginal womb of Mary. In fine, the fragments seem to come from a Targum on Isa 55 and are perhaps the oldest testimony to the incarnation and to Mariology.—J.J.C.

Judaism

1067. O. BAUERNFEIND AND O. MICHEL, "Die beiden Eleazarreden in Jos. bell. 7,323—336; 7,341—388," *ZeitNTWiss* 58 (3-4, '67) 267-272.

Josephus records two speeches attributed to Eleazer, leader of the Sicarii in Masada. An analysis of these speeches shows that they contain a mixture of

Jewish and Hellenistic elements. Traditional Jewish material has been Hellenized and reworked to Josephus' own ends; nevertheless the account contains genuine historical reminiscences.—R.E.T.

1068. A. GUTTMANN, "The End of the Jewish Sacrificial Cult," *HebUnCollAnn* 38 ('67) 137-148.

After A.D. 70 public sacrifices were completely terminated, though a few private ones persisted for a short time. No rabbi is known to have offered sacrifice in this period. But the sacrificial cult need not have ceased after the destruction of the Temple; on previous occasions it had been carried on. An examination of rabbinic sources shows that the destruction was only one of three reasons for the cessation. In addition the rabbinic leadership, in the person of Yohanan ben Zakkai especially, was reluctant to revive the power of the priestly caste, and the Romans failed to appoint any more high priests after their disappointment in the loyalty of their appointees at the time of the war.—G.W.M.

1069. A. J. B. HIGGINS, "Jewish Messianic Belief in Justin Martyr's *Dialogue with Trypho*," *NovTest* 9 (4, '67) 298-305.

Though the *Dialogue* is reliable when it presents Trypho asserting the humanity of the Messiah and his period of hiddenness, it cannot be taken as reliable when it shows Jews holding that the Messiah must suffer (36, 1; 39, 7; 68, 9) or that he appears twice, once in humiliation and then in power and glory (68, 9). Trypho's assertions are filled with inconsistencies which result from Justin's own apologetic bias.—G.W.M.

1070. B. MONDIN, "Esistenza, natura, inconoscibilità e ineffabilità di Dio nel pensiero di Filone Alessandrino," *ScuolCatt* 95 (5, '67) 423-447.

To prove the existence of God Philo argues from the order in the world and from the analogy between man and the universe (the soul is supreme in man; so God is ruler of the universe). The Alexandrian philosopher's position on whether or not God, i.e. his substance, can be known is somewhat unclear. When discussing divine ineffability, Philo shows he has not adequately distinguished the various kinds of anthropomorphic expressions and has not thoroughly investigated the foundations of metaphor. Philo was not the first to propose the doctrine of God's ineffability (Plato was the pioneer), but none before him had presented it with such force and clarity.—J.J.C.

1071. B. MURMELSTEIN, "Das Lamm in Test. Jos. 19:8," *ZeitNTWiss* 58 (3-4, '67) 273-279.

Continuing the discussion of K. Koch [cf. § 11-386] and J. Jeremias [cf. § 11-999], it is shown that the Armenian version of the passage contains ancient Egyptian motifs that have been expurgated by a Christian editor in the Greek version. The lamb, however, is evidence of a Jewish source influenced by astral symbolism.—G.W.M.

1072. A. NISSEN, "Tora und Geschichte im Spätjudentum: Zu Thesen Dietrich Rösslers," *NovTest* 9 (4, '67) 241-277.

The undertaking of D. Rössler (*Gesetz und Geschichte*, 2nd ed., 1962) to reassess the usefulness of the contemporary Jewish materials for NT study is laudable. R finds, in his highly selective treatment of the doctrines of God and man, Torah and election, and history and eschatology, that the theology of the apocalyptic tradition is directly opposed to that of the rabbinic. The NT message is rooted in, and can be interpreted from, the apocalyptic tradition only.

R's thesis is to be rejected. He insists on a difference between "the apocalyptic" and "the rabbinic," when such unified entities do not exist. There is striking agreement between some later apocalypses and the rabbinic sources contemporary with them. R's choice of sources from which he constructs his picture of apocalyptic is highly arbitrary, and even these do not support his contention that apocalyptic has a monolithic conception of Torah, while the rabbis have an atomistic, legalistic view. But the rabbis consider Torah to be more than a mere collection of individual precepts while the apocalypses do deal with the neglect of individual commandments. R contends that the rabbis have no unified conception of history, no theology of history. But he is wrong, for the rabbis share with the apocalypses the Deuteronomic view of a history of salvation in which God's saving acts in the past are grounds for hope in the future. R misinterprets the vision material in the apocalypses, attributing to the visions a central concern with God's historical relation to his chosen people. However, the vision material really demonstrates God's absence from history since the time of the Babylonian exile. The vision material was borrowed, however, and requires a separate investigation.—S.R.I.

1073r. K. STENRING, *The Enclosed Garden* (Stockholm: Almqvist & Wiksell, 1966), 101 pp.

(J. Meysing, "L'énigme de la chronologie biblique et qumrânienne dans une nouvelle lumière," *RevQum* 6 [2, '67] 229-251):—The author presents a chronology comprehending the whole Bible. He works with three calendars, the *lunar* of 354 days, the Egyptian of $12 \times 30 + 5$ days (*solar*), and the latter plus an intercalary day at the end of the fourth year (*corrected solar*). His points of departure are two dates of the lunar calendar, I/7, creation of Adam, and III/11, the end of the Flood and the common anniversary of all the patriarchs after the Flood. Num 33:38 f. gives Aaron's death as V/1. This can be reconciled with III/11 only if this belongs in Aaron's case to the *lunar* year 2285 to which only the *solar* V/1 of 2410 corresponds. Against S one can point to the schematism of simple proportions used in the chronology which gives 430 years in Ex 12:40, the jubilee system of *Jubilees*, the two different but simple arithmetical chronologies in Josephus. These provide simple and easily intelligible explanations of the dates which S uses for a complicated theory arbitrarily applied. Moreover, he ignores the Qumran sacerdotal calendar of 364 days which has already shown its usefulness for biblical chronology, and the

well-known rabbinic calculation (with which Qumran agrees) that the first day of creation was a Wednesday; and he has recourse to intervals not found in the biblical text. His main mistake is in refusing to accept the internal contradictions of the Hebrew Bible's chronology.

The value of S's work could lie in his having found a system of chronology imposed by a second phase of redaction. A table shows the nearness of its dating to that of the *Seder 'Olam Zuṭa*, which derives from Jose ben Ḥalaphta (d. A.D. 160) who was no doubt giving an already traditional scheme.—A.C.R.L.

Haggadic Birth Stories, cf. § 12-861.

Dead Sea Scrolls

1074. J. M. BAUMGARTEN, "The Essene Avoidance of Oil and the Laws of Purity," *RevQum* 6 (2, '67) 183-192.

Josephus, *War* II, 123, which says that Essenes considered oil to be staining, supports CD xii, 15-17, a *crux*. This should be translated, "And all wood, stones, or dust which are sullied by the defilement of man, having stains of oil on them, according to their defilement shall he who touches them become defiled."

The oil stains only as a carrier of impurity and, because it is a liquid, it is more liable to carry than a solid would be. 1QS vi, 16-21 and vii, 19 f. show that Mishnah *Toh* 10:1 f. are not later rabbinic inventions. Contact with pagans or Jews of a lesser grade of purity rendered oil impure.—A.R.C.L.

1075. J. M. BAUMGARTEN, "The Meaning of 1 Q Serek III, 2-3," *RevQum* 6 (2, '67) 287-288.

The key to understanding the passage is not only to recognize that *s'wn* means "mud" but lies in *bšwbtw* (blade of a plough). The translation is: "For he plows in the mud of wickedness and the blade of his plow is besmirched with stains."—A.R.C.L.

1076. R. G. BOLING, "Twenty Years of Discovery," *McCormQuart* 21 (3, '68) 265-272.

The history of excavations at Qumran and in the Jordan Valley is related with brief indications of the finds. Among the most interesting recent discoveries are the unpublished Temple Scroll and the Masada Hebrew, Greek and Latin scrolls and Aramaic ostraca.—J.J.C.

1077. S. BROWN, "Deliverance from the Crucible: Some further reflexions on 1QH iii. 1-18," *NTStud* 14 (2, '68) 247-259.

For some the fifth Thanksgiving Psalm from Qumran is Messianic, for others it is eschatological, and the latter interpretation is the correct one. This view is established by a minute study of the wording and structure of the poem, and the conclusions are recapitulated in a vocalized transliterated text and in a fresh

translation. The labors of the woman described in the psalm have their parallel, not in the woman who brings forth the Messiah (Apoc 12), but in the deliverance from the *peirasmós* that is to afflict the inhabitants of the earth (Apoc 3:10).—J.J.C.

1078. E. F. CAMPBELL, JR., AND R. G. BOLING, "Bookshelf on the Dead Sea Scrolls," *McCormQuart* 21 (3, '68) 318-320.

A brief listing and evaluation of scholarly and popular publications of the texts, the translations, commentaries and general works on Qumran.

1079. F. M. CROSS, JR., "The Early History of the Qumran Community," *McCormQuart* 21 (3, '68) 249-264.

The people of the Scrolls founded their community in the second half of the 2nd century B.C. and occupied it with a brief interruption in the reign of Herod until A.D. 68. This dating is corroborated by a paleographical analysis of some 600 MSS recovered from Qumran. A careful examination of the classical notices side by side with the Qumran texts establishes the identification of the group as Essenes. Their scriptural exegesis was apocalyptic, and they applied apocalyptic typology to their sect. As God had sent Moses, Aaron and David, so they looked for three Messiahs, prophet, priest and prince. In their writings are some veiled allusions to contemporary events.

In broad outlines their story would be this. These Essenes were a community formed and guided by a party of the ancient Zadokite priests. In the latter half of the 2nd century B.C., having lost hope of regaining their ancient authority in the theocracy of Jerusalem and under active persecution (the Wicked Priest who persecuted them probably being Simon), they fled into the desert. There they found new hope in apocalyptic dreams and prepared for the imminent judgment when their enemies would be vanquished and they, as God's elect, would be given final victory in accord with the predictions of the prophets. Such is the general framework of the community's life in the desert, but the writing of their history is only begun.—J.J.C.

1080. F. V. FILSON, "The Dead Sea Scrolls and the New Testament," *McCormQuart* 21 (3, '68) 307-317.

In many points the Qumran group resembles the followers of Jesus, e.g. devotion to God's will, a penitent attitude, a modified dualism, an apocalyptic outlook. But in many points the two groups differ greatly. Qumran was a withdrawal movement, an esoteric, intolerant, ritualistic, militant and calendar-conscious sect. Its New Covenant was a revival of strict observance of the Mosaic Law; the New Covenant of the NT was really new. The main difference, however, lies in Jesus as contrasted with the Teacher of Righteousness. Jesus' incarnation and his relation to the Father made him unique. His martyr death was redemptive and had no parallel in the history or the theology of the Teacher. Also, Jesus' teaching was open to all; the Qumran doctrine was

reserved for initiates. In sum, nothing in the Scrolls indicates the Christian gospel was taken over from Qumran or was basically dependent on the sect for its message or way of life.—J.J.C.

1081. A. M. GAZOV-GINZBERG, "Double Meaning in a Qumran Work ('The Wiles of the Wicked Woman')," *RevQum* 6 (2, '67) 279-285.

4QWiles (Harlot) has been recognized as an allegory against an ideologically hostile group, but hints which illustrate this have so far been observed only at the beginning and end. There are double meanings in lines 6-9 which support this view.—A.R.C.L.

1082. R. LE DÉAUT, "Une citation de *Lévitique* 26, 45 dans le *Document de Damas* I, 4; VI, 2," *RevQum* 6 (2, '67) 289-291.

The citations in CD are of Lev 26:42 and 45, the verses being fused. The tradition of a covenant with the Patriarchs as well as with Moses thus implied is found also in the Targum Codex Neofiti 1, folios 255b-256a, where the waw should be retained.—A.R.C.L.

1083. A. MARX, "Y a-t-il une prédestination à Qumrân?" *RevQum* 6 (2, '67) 163-181.

The emphatic but suspect evidence of Josephus is tested by studying the institutions and doctrine of the community, whose aim was to consist of members pure according to the Law. Membership, like the discharge of its obligations, depends on an act of the will, but is limited to Israelites and to those who can qualify by their spirit in community, understanding and works of the Law. The successful candidate is "elect"; he must study and obey the Law (especially purity regulations), contravention of which brings punishment which, like the possibility of "stumbling," presupposes the free decision of each individual. Lack of missionary policy is no sign of predestination theory!

In Qumran doctrine God is praised for his omnipotence and for choosing the author of the *Hymns*, delivering him from persecution and allotting him so privileged a role. J. Licht and H. Ringgren forget the character of the *Hymns* when they attribute predestination to them. The *Rule of the Community* is a more precise document and teaches that the community is one of elect whom God has chosen. But individual members must walk in God's way; they have his grace to do so. The *Damascus Document* teaches that God knows all the deeds of men (or of certain men) before they were created, but often implies the voluntary character of men's acts. The *Commentary on Ps 37* says, "They are the congregation of his elect who do his will."

The problem of evil is met with the doctrine of the two spirits, both created by God. He has foreseen all on the cosmological scale, including the final victory of the Sons of Light; but on the anthropological scale the individual is responsible for himself. The contradiction in *Rule* iii, 13—iv, 26, that the two spirits occur equally in each man (iv, 16) but also every man possesses more

or less of each (iv, 25), is only apparent. The eternal decision is that those who walk according to the spirit of truth will be blessed, the others cursed. Individual choice exists and must be exercised again and again; behind each the angels of light and darkness are active. The astrological document (4QCryptic) is a fragment and at variance with OT teaching against astrology which even in later Judaism is never taught in contradiction to monotheism or free will. Indeed it may be only negligible external and physical characteristics which the stars are held to determine. All in all, the texts arise from the experience of faith, not from philosophical conviction: it is a matter less of predestination than of grace.—A.R.C.L.

1084. J. A. SANDERS, "Cave 11 Surprises and the Question of Canon," *McCormQuart* 21 (3, '68) 284-298.

The Melchizedek text found in Cave 11 (11QMelch) shows that the heavenly Son of God of Heb 7 now has his counterpart in the heavenly Melchizedek of Qumran. The newly discovered Temple Scroll apparently comes from Cave 11. Y. Yadin claims that this writing was considered by the sect as part of the Scriptures *sensu stricto*. The main part of the article studies the different Psalm collections at Qumran and concludes that the canon was not then fixed. It seems that the OT canon was not settled until the fall of Jerusalem.—J.J.C.

1085. H. STEGEMANN, "Weitere Stücke von 4 Q p Psalm 37, von 4 Q Patriarchal Blessings und Hinweis auf eine unedierte Handschrift aus Höhle 4 Q mit Exzerpten aus dem Deuteronomium," *RevQum* 6 (2, '67) 193-227, 1 plate.

Some years will elapse before the Cave 4 MSS are published in the series *Discoveries in the Judaean Desert*. This article therefore makes available the fragments named in its title, the plate being a reproduction of 4QpPs37, cols. i and ii as this appeared in Y. Saad, *The Palestine Archaeological Museum and the Dead Sea Scrolls* (1963), p. 21, fig. 22. References are given for the publication (by J. M. Allegro) of 4QpPs37 so far and the text in the plate is described, transcribed, translated and annotated. Other fragments are described and the conclusion reached that the pesher consisted of 102 lines on leather strips with room for 108. The Psalms were evidently regarded at Qumran as "prophetic" works.

Similar information is provided about 4QPBless; the further text here described was recovered by infrared photography from the upper part of a fragment originally published with others under the unfitting title of 4QpGen. S regards this as "thematic midrash," not pesher.

In connection with the Deut excerpts, previously known excerpt-manuscripts, including some from Qumran, are listed and the text of the present MS is partially reproduced, partially described. The fragment is of the same category as the Nash Papyrus.—A.R.C.L.

1086. S. ZEITLIN, "The Word B^etalmud and the Method of Congruity of Words," *JewQuartRev* 58 (1, '67) 78-80.

In arguing against the view of the author and of S. B. Hoenig that the phrase 'šr btlmwd šqrm stamps 4QpNah as a medieval composition, B. Z. Wacholder [cf. § 11-1225] has misused the principles both of historical method and of Talmudic interpretation.—G.W.M.

Dead Sea Scrolls, cf. §§ 12-864; 12-871; 12-926; 12-1073r.

Gnosticism

1087. A. BÖHLIG, "Die himmlische Welt nach dem Ägypterevangelium von Nag Hammadi (Fortsetzung)," *Muséon* 80 (3-4, '67) 365-377. [Cf. § 12-736.]

Continued translation and comment on the Coptic *Gospel of the Egyptians* from Nag Hammadi Codex III (49,22—55,16), with parallels, where significant, from the document in Codex IV. In this passage the Logos-Adamas praises the heavenly world in its several aspects, and prays for a son so as to be father of an imperishable race. The four luminaries are formed (significantly, in this document they are formed after Adamas), along with the great Seth, son of Adamas. The Hebdomad is completed, making eleven Ogdoads, presumably the seven archons plus the four luminaries. Feminine counterparts then appear for the luminaries: Charis, Aisthesis, Synesis and Phronesis. Along with the Ogdoad of the luminaries and their counterparts, there appears another of the servants of the luminaries and of their feminine counterparts. The Autogenes-Logos and the Pleroma of the luminaries praise the heavenly world, so that the Father may be named the fourth with the imperishable race (like the angel with the youths in the fiery furnace), and that the race of the Father be identical with the race of Seth. There was a disturbance among the imperishables, whereupon Christ comes forth and the heavenly Church comes into existence.—R.A.Bu.

1088. C. R. CHRISTENSEN, "John's Christology and the 'Gospel of Truth,'" *GordRev* 10 (1, '66) 23-31.

Following a general introduction to the *Gospel of Truth* and some problems it raises, several of its Christological terms are compared with the Fourth Gospel: Logos, Son, truth. Similarity of language does not imply similarity of thought.—G.W.M.

1089. J.-E. MÉNARD, "Les origines de la gnose," *RevSciRel* 42 (1, '68) 24-38.

(1) Critical survey of the question of Gnostic origins as reflected in the Messina Colloquium papers, *Le origini dello gnosticismo*, ed. U. Bianchi (Leiden, 1967). (2) The 2nd-century Gnostic works seem to arise from an Alexandrian milieu. Hellenistic culture there was marked especially by a religious feeling of

need for personal relationship to God and by interest in magic; Jewish culture also flourished there. And both of these cultures seem to have exercised influence on the origins of Gnosticism. The Gnostic teachings appear to be both the Hellenization of theories already prevalent in the East and the paganization of biblical revelation.—G.W.M.

1090r. G. QUISPEL, *Makarius, das Thomasevangelium und das Lied von der Perle*, Supplements to NovTest XV (Leiden: Brill, 1967), 126 pp.

(E. Haenchen, *Gnomon* 39 [8, '67] 773-776):—Summary of contents. Q's arguments give rise to four areas of criticism. (1) That *Thomas* in Greek was an orthodox work cannot be reconciled with the opening saying, which states its esoteric nature. (2) Q's attribution of the *Thomas* sayings to Jewish-Christian sources shows faulty methodology and many conjectures. (3) The work reveals particular weakness in developing extensive conclusions from individual observations on the text; several examples are given. (4) Q seems reluctant to see *Thomas* as Gnostic because it lacks the familiar Gnostic mythical terminology, but so does the *Gospel of Truth*, which is clearly Gnostic.—G.W.M.

Gnosticism, cf. § 12-893.

NOTES ON JOURNALS

Beginning in July, 1968, the *London Quarterly and Holborn Review* (vol. 37 = 1968) and the *Church Quarterly Review* (vol. 169 = 1968) will unite to form a new journal called the *Church Quarterly*.

The journal *Sciences Ecclésiastiques*, published by the Jesuit faculties of Montreal and Trois-Rivières, Quebec, has changed its title to *Science et Esprit* (from vol. 20, 1968).

A new journal, of general theological and Church interest, began publication in January, 1968, from the Kreuz-Verlag, Stuttgart: *Evangelische Kommentare*. The principal editor is G. Heidtmann; the journal is to appear monthly.

BIOGRAPHICAL NOTES

BARTSCH—Prof. Dr. Theol. Hans-Werner Bartsch was born April 24, 1915, in Kiel. He studied at the Theologische Hochschule Bethel and the Universities of Halle/Saale, Tübingen, Erlangen, Kiel and Heidelberg. He received the Dr.Theol. degree from Heidelberg in 1939. After a period in the pastoral ministry he took his Dr.Phil.Habil. from Johann-Wolfgang-Goethe-Universität, Frankfurt am Main, in 1959. He continued there as Privatdozent of NT and in 1962 became Ordinary Professor of Theology. His numerous publications include: *Gnostisches Gut und Gemeindetradition bei Ignatius von Antiochien* (1940), *Handbuch der theologische Arbeit in Deutschland 1938-1948* (1949), *Christus ohne Mythos: Die Botschaft der Evangelien für Jedermann* (1953), *Das historische Problem des Lebens Jesu* (1960, now translated into English), *Wachet aber zu jeder Zeit! Entwurf einer Auslegung des Lukasevangeliums* (1963), *Die Anfänge urchristlicher Rechtsbildungen: Studien zu den Pastoralbriefen* (1965) and *Das Auferstehungszeugnis, sein historisches und sein theologisches Problem* (1965). A volume of his collected essays appeared under the title, *Entmythologisierende Auslegung: Aufsätze aus den Jahren 1940 bis 1960* (1962). He is editor of and a contributor to the well-known series, *Kerygma und Mythos* (vols. I—VI, 1948-), which has been selectively translated into English by R. H. Fuller (vol. I, 1953; 2nd ed., 1964; vol. II, 1962). During 1966-67 he lectured at Bethany Theological Seminary, where he also received a D.D. degree. At present he is at work on a commentary on Romans.

CERFAUX [NTA 1 (3, '57) 237]—Msgr. Lucien Cerfaux, Professor Emeritus of the Catholic University at Louvain, has added many titles to his already numerous publications—among others: *Un Concurrent du Christianisme: Le Culte des Souverains dans la Civilisation Gréco-Romaine* (with J. Tondriau, 1957), *Christ in the Theology of St. Paul* (1959; from the second French edition, 1954), *The Church in the Theology of St. Paul* (1959; from the second French edition of 1948, now revised, 1965), *Apostle and Apostolate according to the Gospel of St. Matthew* (1960; French, 1957), *The Four Gospels: An Historical Introduction* (1960) and *The Christian in the Theology of St. Paul* (1967; French, 1962). In addition, a third volume of his collected essays, *Recueil Lucien Cerfaux*, appeared in 1962.

LEVIE [NTA 2 (2, '58) 196]—Jean Levie, S.J., died August 15, 1966, at the age of eighty-one. His last work was a biography of his father, *Michel Levie (1851-1939) et la Mouvement Chrétien Social de son Temps* (1961). His complete bibliography appeared in *EphTheolLov* 41 (1965) 257-261; a biographical appreciation in *NouvRevThéol* 88 (9, '66) 897-906.

SCHNACKENBURG [NTA 2 (1, '57) 94-95]—Msgr. Rudolf Schnackenburg, professor of NT in the University of Würzburg, became a Consultor to the Pontifical Biblical Commission in 1962. In 1966-67 he served as president of *Studiorum Novi Testamenti Societas*. He has published numerous articles, among them his contributions as an area editor of the *Lexikon für Theologie und Kirche* (1957-66). He is also co-editor of the "Studia Neotestamentica" series and of "Herders Theologischer Kommentar zum Neuen Testament." His recent works include *Die Johannesbriefe* (rev. ed., 1963; English translation in preparation), *New Testament Theology Today* (1963; French, 1961; rev. German ed., 1963), *God's Rule and Kingdom* (1963; 4th German ed., 1965), *Baptism in the Thought of St. Paul* (1964, much revised from the German of 1950), *La Bible et le Mystère de l'Église* (with K. Thieme, 1964), *The Moral Teaching of the New Testament* (1965; 2nd German ed., 1962), *Das Johannesevangelium, I. Teil: Einleitung und Kommentar zu Kap. 1-4* (1965; English translation in preparation), *The Church in the New Testament* (1965; German, 1961), *The Truth Will Make You Free* (1966; German, 1964), *Present and Future: Modern Aspects of New Testament Theology* (1966) and a series of collected essays, *Christliche Existenz nach dem Neuen Testament* (vol. I, 1967; vol. II, 1968). He is currently at work on the remaining two volumes of *Das Johannesevangelium* and on a Christology of the NT.

STENDAHL [NTA 1 (3, '57) 239]—In 1954 Krister Stendahl joined the faculty of Harvard Divinity School, where he was Frothingham Professor of Biblical Studies from 1963 to 1968, when he succeeded the late S. H. Miller as Dean of the school. In 1959 he received a Guggenheim Fellowship. He received a Litt.D. from Upsala College, New Jersey, in 1963 and from Thiel College, Pennsylvania, in 1966. He has published numerous articles in Swedish, German and American journals and encyclopedias, including "The Gospel of Matthew" in *Peake's Commentary on the Bible* (1962) and "Contemporary Biblical Theology" in *The Interpreter's Dictionary of the Bible* (1962). Currently he is the editor of *HarvTheolRev*. His commentary on 1—2 Corinthians and 1—2 Thessalonians will appear in "The Anchor Bible" series. He has also been given responsibility for Matthew in the Meyer "Kritisch-exegetischer Kommentar."

STEWART—The Rev. Prof. James Stuart Stewart, M.A., B.D., D.D., retired in 1966 after twenty years as professor of NT in the University of Edinburgh (New College). He was born July 21, 1896, in Dundee, Scotland, and educated at St. Andrews University, New College in Edinburgh, and Bonn University. A frequent lecturer in the United States, he delivered, among others, the Lyman Beecher Lectures at Yale (1952) and the Stone Lectures at Princeton Theological Seminary (1962). In addition to collections of sermons and lectures on preaching he is the author of *The Life and Teaching of Jesus Christ* (1932) and *A Man in Christ: The Vital Elements of St. Paul's Religion* (1935). He is an ordained minister of the Church of Scotland and in 1963-64 served as Moderator of the General Assembly.

BOOK NOTICES

INTRODUCTION

Annual of the Swedish Theological Institute, Vol. V, ed. H. Kosmala *et al.* (Leiden: Brill, 1967, 24 gld.), 131 pp.

The 1967 collection of papers from Jerusalem's Swedish Institute contains two articles on the NT. H. Kosmala argues that the NT formula *tō, en tō, epi tō onomati mou (autou)* is derived, not from rabbinic usage, but directly from the OT where it refers to God himself. A brief paper by D. Flusser discusses the shorter conclusion of Mt as found in the newly discovered Jewish-Christian texts recently published by S. Pines. Other papers by A. S. Kapelrud, G. H. Davies, D. F. Payne, P. R. Ackroyd and the editor concern OT topics.

A. W. ARGYLE, *An Introductory Grammar of New Testament Greek. With Exercises* (Ithaca, N.Y.: Cornell University Press, 1966), xi and 156 pp. Vocabularies. Indexed.

Setting out the basic grammatical data in a traditional form and sequence, A offers the teacher and student of NT Greek a simple, progressive introduction to the language as manifested in its peculiar NT form. Frequent exercises for translation into and from Greek are a feature of the book and there is a separate chapter on Semitisms in NT Greek.

M. BOEGNER ET AL., *La Bible, chemin de l'Unité?*, Cahiers de la Traduction Oecuménique de la Bible, No. 1 (Paris: Cerf, 1967, paper 7.50 F), 106 pp.

Published in conjunction with the first section of the new TOB, this collection of addresses delivered at the Sorbonne on Jan. 16, 1967, includes also a 30-page *mise-en-scène* of the TOB by G. Casalis and F. Refoulé. Among the addresses of the day were those by P. Bonnard on Rom 3:27-30, P. Evdokimov on Rom 8:28-30 and Y. Congar on Rom 15:2-6.

The Church's use of the Bible. Past and Present, ed. D. E. Nineham, S.P.C.K. Paperbacks (London: S. P. C. K., 1968, paper 12 s. 6 d.), ix and 174 pp. Indexed.

An unchanged paperback edition of the 1963 original [cf. *NTA* 8, p. 144].

Y. M.-J. CONGAR, O.P., *Tradition and Traditions. An historical and a theological essay*, trans. M. Naseby & T. Rainborough (New York: Macmillan, 1967, \$14.95), xx and 536 pp. Bibliography. Indexed.

An English version of C's monumental two-volume essay on tradition (Paris, 1960 & 1963). The treatise's historical section traces the factual and theoretical evolution of the notion of tradition, briefly in the NT period, and in detail from the Ante-Nicene Fathers through the Middle Ages, the Reformation, Trent and up to 1950 with several excursuses (on the patristic and medieval understanding of the sufficiency of Scripture, on the permanence of *revelatio* and *inspiratio* in the Church, and on the limits of ecclesiastical power or of its exercise). The theological section opens with an analysis and synthesis of the notion of tradition, attempts to clarify the various meanings of tradition, considers its subject, its place and function in the Church's life, discusses Scripture and tradition in relation to revelation and to the Church, outlines the "monuments" of tradition and contemporary Protestant thought and the problem of salvation, concluding with two excursuses (on the "gospel in the heart" and on Scripture and "the truths necessary for salvation").

M. DE TUYA, O.P., AND J. SALGUERO, O.P., *Introducción a la Biblia*, II (último): *Hermenéutica bíblica. Historia de la interpretación de la Biblia. Instituciones israelitas. Geografía de Palestina*, Biblioteca de autores cristianos 268 (Madrid: Editorial catolica, 1967, cloth 40 ptas., plastic 160), xx and 631 pp. Indexed.

The items treated in this second volume of the B.A.C. introduction to the Bible are: biblical hermeneutics (including a long discussion of the *sensus plenior* and typology), the history of biblical interpretation (starting with mid-rash, Philo, Mishnah and Talmud and proceeding through the patristic, medieval and Renaissance periods up to the modern era), familial, civil, religious and calendrical customs of Israel, Jewish sects, and Palestinian geography. Other introductory questions were handled in Vol. I [NTA 12, p. 130].

E. HAENCHEN, *Die Bibel und wir. Gesammelte Aufsätze. Zweiter Band* (Tübingen: Mohr-Siebeck, 1968, cloth DM 43, paper 38), 423 pp. Indexed.

A companion volume to his 1965 collected works, *Gott und Mensch* [NTA 10, p. 129], the present collection reprints 17 articles by H, only a few of which have been previously published [§§ 5-487; 8-964; 8-1016; 9-1152r and 11-304]. In addition to these, on NT themes, there are five items related to the OT and four pieces on Greek history (Socrates, the Stoa, Epicurus and mysticism), plus several new articles on the NT: Mt 22:2-14 parr. (including *Thomas*, Saying 64), history and proclamation in Mk and Lk, *Historie* and *Geschichte* in the Johannine Passion narrative. All the NT articles were written during the years 1960-1967.

I. HERMANN, *Initiation à l'exégèse moderne*, trans. J. Le Moyne, O.S.B., Lire la Bible 12 (Paris: Cerf, 1967, paper 13.80 F), 192 pp.

A translation of H's NT introduction, *Begegnung mit der Bibel* [NTA 8, p. 279], an English version of which appeared in 1965 [NTA 9, p. 243]. The book has also appeared in Swedish and Spanish. In this French edition, the chapters, though not rewritten, appear in a different order and the translator has added occasional observations to H's footnotes.

D. HILL, *Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological Terms*, Society for New Testament Studies, Monograph Series 5 (New York—London: Cambridge University Press, 1968, \$10.50), xv and 333 pp. Bibliography. Indexed.

Recent observations of J. Barr on Kittel's *TWNT* and the fact that the latter is now rapidly appearing in English prompt this monograph on some key NT soteriological terms. H examines first the contention that the study of biblical terms is illegitimate and concludes that (1) "the study of the background and semantics of theological words in the New Testament is a valid and necessary enterprise" and (2) the methodology on which *TWNT* is based is not invalidated by recent criticism, provided those who follow that methodology have caution, common sense and an acquaintance with modern linguistic science. The bulk of his book (based on a 1964 Ph.D. dissertation for the University of St. Andrews) is an intensive study of *hilaskesthai*, *lytron*, *dikaiosynē*, *zōē* (and *zōē ainōnios*) and *pneuma*. In his conclusion he returns to the Barr-Boman debate and to some "pit-falls which exist for the unwary lexicographer who proceeds by Kittel's method." H is currently a lecturer in biblical history and literature at the University of Sheffield.

W. W. JACKSON, *The New Testament in the Contemporary World* (New York: Seabury Press, 1968, paper \$2.50), v and 154 pp. Indexed.

Intended for use by senior high school students and adult study groups, this text critically examines the questions of the order of the universe, the existence of God, and the nature of the Christian revelation and those things which influenced it. The author teaches at St. Paul's School, Concord, N.H.

Jesus, ed. H. Anderson, *Great Lives Observed*, Spectrum Book S-704 (Englewood Cliffs, N.J.: Prentice-Hall, 1967, cloth \$4.95, paper \$1.95), vii and 182 pp. Indexed.

The book is one of a series which views great world figures (e.g. Elizabeth I, Hitler, Luther, Mao) from three points of view: autobiography, opinions of eyewitness contemporaries and retrospective judgments. Following his 30-page introductory essay, Anderson starts with the historical feature of Jesus' ministry and message (drawing heavily on G. Bornkamm and M. Goguel). He next gathers citations from the 19th-century liberal view of Jesus (Renan, Strauss and others) and then surveys 20th-century writings about Jesus: A. Schweitzer, T. R. Glover, S. J. Case, Jewish authors like C. G. Montefiore and J. Klausner, more recent authors like E. Stauffer, R. Bultmann.

H. C. KEE, F. W. YOUNG AND K. FROELICH, *Das Geschehen ohnegleichen. Panorama des Neuen Testaments*, trans. H. Zechner (Stuttgart: Quell-Verlag, 1967, DM 42), 480 pp., illustrated, maps.

The second edition of Kee, Young and Froelich's *Understanding the New Testament* [NTA 9, p. 424] is now available for German readers in this somewhat simplified edition. Bibliographies, footnotes, documentation, etc., have been dropped and the illustrations differ considerably from those of the English original.

O. KUSS, *Auslegung und Verkündigung, II: Biblische Vorträge und Meditationen* (Regensburg: F. Pustet, 1967, DM 34), xxxii and 350 pp. Indexed.

A sequel to K's earlier collection of articles [NTA 7, p. 387], the present volume reprints nine papers ranging over the years 1937 to 1954, most of them first written during the war years and reflecting some of the concerns and tensions of that period. The topics covered are: Scripture and Church, fundamentals for the reading and study of Scripture, the Christian's strangeness in the world, the pagan and the Christian, the NT belief in providence, some basic NT notions, love in the NT, the way of the cross, and the Our Father. In a 30-page introduction, K places some of the papers in their context and allows himself some further reflections in view of their publication now.

Le Père Lagrange. Au service de la Bible. Souvenirs personnels, Chrétiens de tous les temps 22 (Paris: Cerf, 1967, paper 16.50 F), 381 pp.

In this posthumous publication of Père Lagrange's memoirs, no attempt has been made to edit the late exegete's day-to-day account of his tribulations and those of his École Biblique, which he wrote to explain to his Dominican confrères his intentions in that combat. P. Benoit contributes an evaluative preface and the text opens with L's personal remembrances of the years 1889-1913: the foundation and development of the École Biblique, the period from Leo XIII to Pius X and the storm occasioned by the Modernist crisis. A second section, "Notes sur ma vie," covers the years 1855-1888. The final section of the book prints some significant correspondence and other papers relative to L's controversy.

M.-J. LAGRANGE, O.P., *La méthode historique. La critique biblique et l'Église*, Foi Vivante 31 (Paris: Cerf, 1966), 191 pp.

A reprint of L's 1903 essay on biblical research (2nd ed., 1907), timed to coincide with the publication of his memoirs [see preceding notice], the present edition contains an introduction by R. de Vaux stressing the historic significance of L's book, once considered dangerous and threatening, now in historical perspective far easier to assimilate. The various chapters discuss critical exegesis and Church doctrine, the development of dogma (especially in the OT), the biblical notion of inspiration, the historical method in the sciences and in exegesis, and primitive history. An appendix treats Jesus and Gospel criticism.

R. LAPOINTE, O.M.I., *Les trois dimensions de l'herméneutique*, Cahiers de la Revue Biblique 8 (Paris: Gabalda, 1967, paper 37 F), 154 pp. indexed.

After the manner of H.-G. Gadamer, L approaches the question of hermeneutics from an analytical, philosophical point of view in which he first considers the question of language as determined by space and time and then addresses himself to some areas of dispute: dogma and exegesis, noetics, OT, myth. The principal part of the work deduces three "parameters" of hermeneutics which he delineates in detail: the aesthetic, ontological and existential. He then sketches the interrelations and interactions of the three parameters before applying himself specifically, in a few concluding pages, to the question of biblical hermeneutics.

G. MACGREGOR, *A Literary History of the Bible from the Middle Ages to the Present Day* (Nashville—New York: Abingdon, 1968, \$7.95), 400 pp. Indexed.

The author of *The Bible in the Making* [NTA 6, p. 137] traces in his new book the history of the Bible's transmission from the early Middle Ages through the Renaissance and the Reformation up to the modern versions, RSV, NEB, etc. Six chapters are devoted to the KJV and its enormous influence on later versions. MacG pays great attention to the peculiarities and inconsistencies in the transmission as well as to the personalities involved.

R. MARLÉ, S.J., *Bultmann and Christian Faith*, trans. T. DuBois (Westminster, Md.—Toronto: Newman Press, 1967, \$3.95), vi and 106 pp.

A translation of M's *Bultmann et la foi chrétienne* (Paris: Aubier, 1966) which was a popularly oriented introduction based on his earlier, more technical *Bultmann et l'interprétation du Nouveau Testament* (Paris: Aubier, 1956), the present text allows the non-specialist to learn the points at issue in the Bultmann debate. The first chapter situates B in his historical perspective. Subsequent chapters discuss myth, demythologizing, existential interpretation, the role of the OT in Christian faith and the NT Church, concluding with some critical observations.

R. MARLÉ, S.J., *Introduction to Hermeneutics*, trans. E. Froment and R. Albrecht (New York: Herder & Herder, 1967, \$4.50), 128 pp. Indexed.

An English version of M's primer on hermeneutics and existential interpretation, *Le problème théologique de l'herméneutique* [NTA 8, p. 459], the volume presents a survey of recent work, especially German, on the problem and principles of hermeneutics, closing with some reflections on its relation to Catholic theology. A German version appeared in 1965 [NTA 10, p. 130].

S. B. MARROW, S.J., *The Christ in Jesus*, Deus Books (Glen Rock, N.J.: Paulist Press, 1968, paper \$1.25), vii and 100 pp.

In this brief exposition of NT Christology for the general reader, M discusses the evidence for primitive faith in Jesus, the origin of the NT documents and methodological problems connected with their interpretation. He then outlines the Christological viewpoints of the Synoptics, Paul and John. The author, a graduate of the Pontifical Biblical Institute, is presently professor of Scripture and theology at Al-Hikma University, Baghdad, Iraq.

J. MICHL, *Fragen um Jesus. Antworten aus historischer Sicht* (Lucerne—Munich: Rex-Verlag, 1967, 14.80 Sw. fr.), 158 pp. Bibliography. Indexed.

Enlarged from a series of articles written for a diocesan newspaper, *Münchener Katholische Kirchenzeitung*, M's essays for the general reader cover the more pressing questions of current NT research: the basic question of how we know about Jesus, the sources, the Gospels, the transmission and our evaluation of it, the miracles of Jesus, his self-awareness, the resurrection, hermeneutics, the reliability of the tradition.

The New Testament from 26 Translations, ed. C. Vaughan (Grand Rapids, Mich.: Zondervan, 1967, \$12.50), 1237 pp.

"The aim of the present volume is to clarify the meaning of the King James Version by the use of more recent translations of the biblical text." The KJV NT is quoted in its entirety and to each of its verses is added any significant variant version from 25 other translations available in English. The principal versions employed for this comparative study tool are RSV, ASV, NEB, Knox, Phillips, Goodspeed, Moffatt, Rieu, the Twentieth Century NT, the Amplified NT and the New American Standard Bible NT.

H. PETRI, *Exegese und Dogmatik in der Sicht der katholischen Theologie*, Abhandlungen zur Philosophie, Psychologie und Soziologie der Religion, Heft 11 & 12 (Paderborn: F. Schöningh, 1966, paper DM 24), viii and 255 pp. Bibliography.

In attacking the thorny problem of the relation between exegesis and dogmatics, the author's dissertation (Rome, Gregorian University, 1965) commences by an exposition and justification of exegesis as a theological discipline (including a treatment of dogma as a "working hypothesis" and faith as a "Vorverständnis"). It then outlines various approaches to biblical theology: apologetic, systematic, historical, and sketches briefly its theological character. There follow chapters on the dogmatic relevance of the literal sense of Scripture and on the nature and task of dogmatic theology before a concluding study of the refined relations between dogmatic theology and exegesis.

O. PFLEIDERER, *Primitive Christianity. Its Writings and Teachings in their Historical Connections*, trans. W. Montgomery, ed. W. D. Morrison, 4 vols. [1906—1911], Library of Religious and Philosophical Thought (Clifton, N.J.: Reference Book Publishers, 1965, \$37.50), xii and 471 pp.; vi and 510 pp.; vi and 475 pp.; vii and 540 pp. Indexed.

As the first in a series of new reprints of scholarly and religious interest, the publishers present P's comparative-religions history of the early Church. The famous pupil of F. C. Baur writes from a 19th-century historiographic position about Paul, his life, writings and theology (Vol. I), Mk, Lk-Acts and Mt as the historical books (II), Jewish Hellenism, syncretism, Gnosticism, apocrypha and the didactic and paraenetic works, including Heb, Eph, Col, Apoc and the Pastorals (III) and, in the final volume, the Johannine corpus and its theology,

the Catholic Epistles, *Hermas*, James, *Barnabas*, the *Didache*, the Clementine corpus and then the early apologetic writings and their theology. P makes great use of extrabiblical data, Jewish and pagan, in order "to discover, with the utmost possible precision, exactly how things were." To this latter end the four volumes are singularly devoid of polemics.

H. SCHLIER, *The Relevance of the New Testament*, trans. W. J. O'Hara (New York: Herder & Herder, 1968, \$6.50), x and 258 pp.

Of the 26 items in S's *Besinnung auf das Neue Testament* [NTA 9, p. 427] 14 are here translated for English readers: the meaning and function of NT theology [§ 2-386], biblical and dogmatic theology, the meaning of the interpretation of Scripture, the NT and myth [§ 1-250], man in Gnosticism, man in the light of earliest Christian preaching [§ 7-75], Christian existence, hope, the world and man according to the NT [§ 6-274], the state according to the NT [§ 4-802], the Gospel presentation of Jesus' baptism, and the call of God. Most of the original studies in Jn and Paul have not been included. R. E. Brown contributes a brief preface to introduce S to English-speaking readers.

R. SCHUTZ AND M. THURIAN, *Revelation. A Protestant View. The Dogmatic Constitution on Divine Revelation. A Commentary* (Westminster, Md.—Amsterdam: Newman Press, 1968, \$4.50), v and 104 pp. Bibliography.

A detailed commentary on Vatican II's *Dei Verbum* (including a translation of the document), the book gives an appreciation of the Council's doctrinal and ecumenical orientations. The relation of tradition to revelation is exposed in its meanings for Catholics and Protestants, with special emphasis on the Catholic concept of the role of the magisterium in the identification of authentic tradition.

Studi sull'Oriente e la Bibbia offerti al P. Giovanni Rinaldi nel 60° compleanno da allievi, colleghi, amici, ed. G. Buccellati et al. (Genoa: Editrice Studio e Vita, 1967, paper 4,000 L), 390 pp. Bibliography. Indexed.

Among the 38 articles presented to G. Rinaldi in this *Festschrift* are several of interest to NT scholars and students: M. Adinolfi on an unedited 1st-century Greek inscription from Palestine, M. Cagiano de Azevedo on the Praetextatus "coronation," G. Bolognesi on text-critical problems of the Armenian version of the Gospels, A. Díez Macho on two new fragments of the Palestinian Targum, P. Estelrich on the Jerusalem Targum of Pseudo-Jonathan, F. M. Tocci on 1QH vii, 4-5 and 1QH v, 16, G. Segalla on the theme of the will in Hermetic writings and the Fourth Gospel. Several specifically exegetical articles also concern NT pericopes: J. Dupont on *petāyîm* and the *nēpioi* of Mt 11:25 and Lk 10:21, M. Miguens on Isa 53 and the NT, G. Gamba on Mt 28:16 and B. Prete on *en aphtharsia* in Eph 6:24.

Studies in the History and Text of the New Testament in honor of Kenneth Willis Clark, Ph.D., ed. B. L. Daniels & M. J. Suggs, Studies and Documents XXIX (Salt Lake City, Utah: University of Utah Press, 1967, paper \$12.50), xi and 187 pp., photo. Bibliography.

On the occasion of his retirement after a long career of teaching at Duke University Divinity School, K. W. Clark has been honored with this collection of 17 papers on various text-critical and exegetical NT matters. E. C. Colwell writes on external evidence and NT criticism, D. M. Smith, Jr., on Rom 1:17, E. J. Epp on the Claremont profile-method for grouping NT minuscules, M. P. Brown, Jr., on Matthew as *eirēnopoios*, J. Geerlings on codex 1867, K. L. Carroll on Tatian's influence on the developing NT, and C. L. Porter on textual variants in P⁷⁵ and B in Jn. Further items treat the problem of Christian origins (W. R. Farmer), an Egyptian magical amulet (B. M. Metzger), as-

pects of Paul's theology in relation to 2 Cor (T. L. Price), Mt's Beatitudes and the LXX (J. M. Rife), the Athos provenience of some Greek MSS, especially the Cambridge uncial 0131 of the NT (J. Duplacy), the purpose of Jn 21 (S. Agourides), The Colossian heresy and Qumran theology (E. W. Saunders), textual and hermeneutic problems of Jude 5 (A. Wikgren), style and text in the Greek NT (G. D. Kilpatrick) and punctuation in the NT, especially Jn 1:3-4 (K. Aland).

Theologisches Wörterbuch zum Neuen Testament, ed. G. Friedrich, Band VIII, Doppel-Lieferung 7/8 (Bogen 25-32), *huios*—*hyper* (Stuttgart: W. Kohlhammer, 1967, paper DM 14.40), pp. 385-512.

This double fascicle of *TWNT* continues the important article on *huios*—*huiiothesia* in which E. Schweizer treats the NT data and W. Schneemelcher writes on *huios theou* in early Christian texts outside the NT. C. Colpe contributes a separate article of almost 80 pages on *ho huios tou anthrōpou*, and there is, further, an article by E. Lohse on *huios David* (11 pages). G. Delling writes on *hymnos*, *hymneō*, including here *psallō* and *psalmos*. He also has a brief note on *hypagō*. The second fascicle ends with three pages from H. Riesenfeld's article on *hyper*.

W. C. VAN UNNIK, *Einführung in das Neue Testament*, trans. J. Guhrt (Wuppertal: Brockhaus, 1967, paper DM 7.80), 128 pp.

A German version of vanU's 1962 Dutch introduction to the NT, the English version of which was noticed in *NTA* 9, p. 429.

GOSPELS—ACTS

C. K. BARRETT, *Jesus and the Gospel Tradition* (Philadelphia: Fortress Press, 1968, \$3.50), xi and 116 pp. Indexed.

An American printing of B's 1965 Shaffer Lectures which appeared in Britain in 1967 [cf. *NTA* 12, p. 254].

H.-W. BARTSCH, *Das Auferstehungszeugnis. Sein historisches und sein theologisches Problem*, Theologische Forschung 41 (Hamburg: Herbert Reich Evangelischer Verlag, 1965, paper DM 4), 31 pp.

As a contribution to the discussion about the historicity and theological import of Jesus' resurrection, especially in answer to W. Marxsen's *Die Auferstehung Jesu als historisches und als theologisches Problem* [*NTA* 9, p. 275], B offers this brief monograph which first gives a literary analysis of the relevant NT data and then approaches the historical meaning of the event before advancing a critical consideration of modern interpretations of it.

Biblisches Seminar (Stuttgart: Calwer Verlag).

G. FRIEDRICH, *Wer ist Jesus? Die Verkündigung des vierten Evangelisten dargestellt an Johannes 4, 4-42* (1967, paper DM 4.80), 53 pp.

K. GUTBROD, *Die Apostelgeschichte. Einblicke in ihre Anlage, Eigenart und Absicht* (1968, paper DM 5.80), 68 pp.

K. GUTBROD, *Ein Weg zu den Gleichnissen Jesu* (1967, paper DM 4.80), 50 pp.

The Calwer series of brief monographs for the general reader presents here several new titles. Friedrich's booklet outlines the variety of interpretations (historical, pastoral, sacramental, Christological) of Jn 4 and then offers a detailed exegesis of the story of the Samaritan woman. Gutbrod's two booklets provide the interested reader with little handbooks for interpreting Acts and the parables.

M. BLACK, *An Aramaic Approach to the Gospels and Acts* (3rd rev. ed.; New York—London: Oxford University Press, 1968, \$9.60), 359 pp. Indexed.

Since even the second edition (1954) of B's major work on the Aramaic background of the Gospels and Acts, MS discoveries (particularly the Dead Sea Scrolls and the Neofiti Targum) have radically altered Aramaic studies. Hence B has completely revised his text, not only by incorporating the supplementary notes of the second edition, but also by revising and supplementing the chapter on Acts in the light of M. Wilcox's *The Semitisms of Acts* [NTA 9, p. 433]. The opening chapters on the methodology and data take special account of the recent discoveries. Succeeding chapters discuss syntax, grammar and vocabulary, the Semitic poetic forms and the translation of Aramaic. There is an additional appendix in this edition, contributed by G. Vermès, on the use of *br nš'* and *br nš* in Jewish Aramaic.

F. BOVON, *De Vocatione Gentium. Histoire de l'interprétation d'Act. 10, 1—11, 18 dans les six premiers siècles*, Beiträge zur Geschichte der biblischen Exegese 8 (Tübingen: Mohr-Siebeck, 1967, cloth DM 53, paper 48), xvii and 373 pp. Bibliography. Indexed.

To determine how the missionary Church of the first centuries interpreted a NT missionary text, B's 1965 Basel dissertation explores the thoughts of the Fathers, not just from their commentaries, but from all their works. The first section, "De initio fidei," finds that Acts 10:1-8 played a large role in the Semi-Pelagian controversy. The second section, "De vocatione gentium," discloses that the Fathers made use of Acts 10:9-16 in a great variety of contexts and it then investigates the Law-Gospel relationship in that period. In the third section, "De creatore et creatura," B shows that not even Acts 10:34-43 was used by the Fathers as a whole, but was mined frequently for isolated proof-texts, especially in Christological discussions. The final section, "De baptismo et Spiritu Sancto," reports on the variety of applications, interpretations, citations, etc., made by the Fathers on Acts 10:44—11:18. A concluding chapter compares patristic and modern exegesis.

Y. CONGAR, O.P., *Jesus Christ*, trans. L. O'Neill (New York: Herder & Herder, 1966, \$4.95), 223 pp.

An unaltered English version of C's 1965 volume on NT and patristic Christology. The original was noticed in NTA 10, p. 136.

J. F. CRAGHAN, C.Ss.R., *Mary. The Virginal Wife and the Married Virgin. The Problematic of Mary's Vow of Virginity* (Rome: Pontifical Gregorian University, 1967), xxiv and 268 pp. Bibliography. Indexed.

In a dissertation submitted at Munich, the author treats the doctrinal question of Mary's "vow of virginity" from a threefold point of view: exegetical foundations (text-critical, exegetical and hermeneutical problems of Lk 1:34), historical development (apocrypha, Fathers and later theologians) and theological implications. The conclusion of the first part accepts the view of J.-P. Audet and S. Muñoz-Iglesias that, since "the virginal conception by the power of the Holy Spirit in Lk 1:35 conditions and forms the question of v. 34, the elliptical use of 'epei' is most plausible."

H. FLENDER, *Die Botschaft Jesu von der Herrschaft Gottes* (Munich: Chr. Kaiser Verlag, 1968, paper DM 12.50), 113 pp. Indexed.

In answer to critics of his previous work on Luke [cf. NTA 10, p. 280; 12, p. 133] who faulted him with having neglected the decisive question of the history (*Historie*) of Jesus, F now presents this monograph on the historical man Jesus. He opens with a study of the earthly life of Jesus evaluated in terms

of the literary forms in which it has been transmitted. He then examines Jesus' mission, message and proclamation before considering how the preaching of the early Church interpreted his work and the traditions about it. A closing chapter presents a résumé and a brief indication of the systematic-theological conclusions to be drawn from the foregoing data.

D. R. A. HARE, *The Theme of Jewish Persecution of Christians in the Gospel According to St Matthew*, Society for New Testament Studies, Monograph Series 6 (New York—London: Cambridge University Press, 1967, \$8.50), xiv and 204 pp. Bibliography. Indexed.

To what extent is Jewish persecution of Christians a part of the Matthean *Sitz im Leben*? In this dissertation (Union Theological Seminary, N.Y., 1965) the author studies the historical data of such persecutions (forms, incidence, geographical extent, chronology, organization, etc.) in non-Matthean sources and then presents a *redaktionsgeschichtlich* examination of the relevant passages in Mt—23:29-39; 10:16-33; 5:10-12 and 22:6. Subsequent chapters investigate the theological perspectives in Matthew's treatment (e.g. 5:10-12, eschatology). Brief appendixes handle the use of the term *atheos*, the Roman church in the 1st century, a common *Vorlage* for Mt 5:12c and Lk 6:23c, innocent suffering in general vs. that of Jewish messengers to Israel, Mt 24. The author is assistant professor of the NT at Pittsburgh Theological Seminary, Pa.

J. H. E. HULL, *The Holy Spirit in the Acts of the Apostles* (Cleveland—New York: World Publishing Co., 1968, \$6.00), 202 pp. Bibliography. Indexed.

Witnessing to Christ, the primary mission of the Church, depends on "its realization of why it has received the Spirit, not for its own sake but for the sake of others, and its willingness to entrust itself to Him." Luke's account of the birth and growth of Christianity in the Spirit shows us how today also it must constantly be reborn and grow. H is professor of NT in the Northern Congregational College, Manchester, England.

R. JAVELET, *The Gospel Paradox*, trans. D. Antoine (New York: Herder & Herder, 1966, \$4.50), 224 pp.

A translation of a popular treatment of the parables published originally in French as *Les paraboles contre la Loi* (Paris, 1962) in which the author attempts to interpret 13 major parables by means of the "spiritual" exegesis employed in the patristic and medieval periods.

J. JEREMIAS, *Der Prolog des Johannesevangeliums (Johannes 1,1-18)*, Calwer Hefte 88 (Stuttgart: Calwer Verlag, 1967, paper DM 1.90), 31 pp.

A brief study of the opening verses of Jn and its *Vorlage* as a Christ-psalm which, after an investigation of the developing line of thought in it, leads to a consideration of the Word as the definitive breaking of God's silence. A somewhat briefer version of the study, in lecture form, appeared in *The Central Message of the New Testament* [NTA 9, p. 441].

J. KALLAS, *Jesus and the Power of Satan* (Philadelphia: Westminster Press, 1968, \$6.00), 215 pp.

Proceeding from an extensive review of the literary, historical and theological background of the demonic in the world of the NT, K argues in his "life" of Jesus "that the Satanward view dominates the thought of Jesus." This study of the Synoptics is a companion work to K's earlier book, *The Satanward View* [NTA 10, p. 425]. The author is Associate Professor of Theology and Chairman of the Division of Theology and Philosophy at California Lutheran College.

R. KASSER, *L'Évangile selon saint Jean et les versions coptes de la Bible*, Bibliothèque théologique (Neuchâtel: Delachaux & Niestlé, 1966), 315 pp. Indexed.

The Geneva professor of Coptic, who is well known for his editions of the Bodmer Coptic papyri, his work on Gnostic texts and his lexicographical work, presents here a thorough study of the various Coptic versions of Jn in which the Proto-Bohairic Papyrus Bodmer III plays an important role. He analyzes vocabulary and word order with a view to reconstructing the Greek underlying the Coptic versions, and tests these principles at length on other biblical texts. The lists and indexes which conclude the book contain a listing of the variants (in Greek) of the Coptic versions of Jn, and both Greek-Coptic and Coptic-Greek indexes of words.

W. KNÖRZER, *Wir haben seinen Stern gesehen. Verkündigung der Geburt Christi nach Lukas und Matthäus*, Werkhefte zur Bibelarbeit 11 (Stuttgart: Katholisches Bibelwerk, 1967, paper DM 14.80), 272 pp. Bibliography. Indexed.

One of a series of handbooks for Bible study groups, catechists, preachers, etc., the volume handles the two infancy narratives in great detail. It starts with a look at the history of transmission of Lk 1—2, establishes its literary form and then sketches the theological outlines of the episodes and ideas which lie in the pre-Lukan tradition. Separate chapters study Lk's use of the major themes and then the author turns to the Matthean version for a similar study. Several excursuses take up problems of a more difficult nature.

W. KOCH, *Zum Prozess Jesu*, Arbeiten der Melanchthon-Akademie Köln, Band 3 (Cologne: Der Löwe, 1967), 56 pp., illustrated.

The script and representative clippings from a film on Jesus' trial, presented on German television March 24, 1967, and April 11, 1968, is accompanied by a series of questions about the historicity of and responsibility for Jesus' crucifixion addressed to J. Blinzler, G. Klein and P. Winter, each of whom answers in turn.

R. LAURENTIN, *Struktur und Theologie der lukanischen Kindheitsgeschichte*, trans. P. W. Arnold, S.J. (Stuttgart: Katholisches Bibelwerk, 1967, paper DM 24.80), 249 pp. Bibliography. Indexed.

The German version of L's analysis of Lk 1—2 (Paris, 1957) omits the two excursuses of the original on Mary's knowledge of her Son's divinity and on her virginity in favor of the late J. Gewiess' article on Lk 1:34 [§ 6-470]. K. H. Schelkle contributes a brief introduction to the work for its German readers.

E. MALATESTA, S.J., *St. John's Gospel 1920-1965. A Cumulative and Classified Bibliography of Books and Periodical Literature on The Fourth Gospel*, Analecta Biblica 32 (Rome: Pontifical Biblical Institute, 1967, paper 3,600 L or \$6.00), xxviii and 205 pp. Indexed.

3120 books and articles on Jn, culled from the "Elenchus Bibliographicus" of *Biblica* from 1920 to 1966 and the "Elenchus Suppletorius" of *VerbDom* from 1960 to 1966, make up the contents of this new Johannine bibliography. In addition to the numbered items, there are innumerable book reviews included with the book titles. The data is classified under seven major headings: history of modern Johannine research, introductions to Jn, texts and versions (12 sub-headings), literary criticism (over 50 sub-headings), exegesis (each chapter), theology of Jn (over 90 sub-headings), and Jn in the life of the Church (over 60 sub-headings). The whole is indexed for authors of books and articles and for book reviewers.

F. MUSSNER, *Was lehrt Jesus über das Ende der Welt? Eine Auslegung von Markus 13* (2nd ed.; Freiburg—Vienna: Herder, 1964, paper DM 6.80), 76 pp. Bibliography.

A second edition, with only slight corrections, of M's 1958 booklet of the same title, the English version of which was noticed in *NTA* 10, p. 291.

R. C. NEVIUS, *The Divine Names in the Gospels*, Studies and Documents XXX (Salt Lake City, Utah: University of Utah Press, 1967, paper \$10.00), v and 135 pp.

The author analyzes occurrences and variants of the divine names in the four Gospels. The first part of the book is his previous study of *The Divine Names in St. Mark*, already published in this same series. As a result of his study, he presents three selected apparatuses for the Synoptics. Also included are two relevant collations by J. Geerlings on Gennadion 1,6 and codex 1867.

D. RIDOLFI, *Simon Pierre rocher biblique* (Paris: Apostolat des Éditions, 1965), 278 pp.

A popular biblical-theological exposition of the OT roots of the metaphor "rock" applied to Peter, this volume by a Corsican pastor traces the rock imagery through its various OT manifestations to illumine its use in the NT and its relation to the pastoral, paschal and prophetic roles of the papacy.

H. RIEDLINGER, *Geschichtlichkeit und Vollendung des Wissens Christi*, Quaestiones Disputatae 32 (Freiburg—Vienna: Herder, 1966, paper DM 14.80), 160 pp.

A professor of dogmatic theology at the University of Freiburg here proposes for discussion some considerations of Jesus' knowledge. He first reviews the NT data, then surveys how the Church has treated the problem over the centuries, notes the recent contributions of H. Schell, A. Loisy and M. Blondel and then discusses the reaction of the Church's magisterium to each. In closing, he notes that new methods of historical research demand a re-evaluation of the question of Jesus' knowledge. R also wrote the article on "Wissen und Bewusstsein Christi" in the *Lexikon für Theologie und Kirche*.

A. SALAS, O.S.A., *Discurso Escatológico Prelucano. Estudio de Lc. xxi, 20-36*, Biblioteca la Ciudad de Dios 16 (Madrid: Real Monasterio de El Escorial, 1967), 236 pp. Bibliography.

A redaction-critical investigation of the Lukan version of the Synoptic apocalypse, S's book opens by establishing the existence of a pre-Lukan discourse, exploring its OT roots, noting alterations made to it by Luke and discussing its possible source. The second part of the investigation examines in detail the sections of the discourse (including Lk 19:28, 41-44): the causes of the destruction, the theological point of view, the Day of Yahweh and the Son of Man. The concluding section considers the theology of the discourse in its three forms: pre-Lukan, Markan and Lukan.

J. SCHREIBER, *Theologie des Vertrauens. Eine redaktionsgeschichtliche Untersuchung des Markusevangeliums* (Hamburg: Furche-Verlag, 1967, DM 32), 272 pp. Bibliography. Indexed.

The major conclusion of S's redaction-critical study of Mk is that the Evangelist was not a naïve collector of traditions but an astute, theologically motivated editor who ordered and interpreted the preaching traditions of his communities in such a way that his Gospel presents a challenge to pure faith

in the divine love revealed in Jesus. The book opens with a lengthy analysis and interpretation of Mk 15:20b-41 and then compares the parallel pericopes in Mt and Lk before trying to determine the provenience of the crucifixion tradition. The second and major part of the book explores the Markan historiography and eschatology (the use of feasts, hours, days, Mk 13, and the parallel usages in Lk and Mt; then the place indications and their parallels). The final section pulls together the foregoing data under the heading: "Glaube und Vorstellung," which probes the history-of-religions problem in Mk, the basic orientation of the Markan redaction and the central point of Markan theology.

H. SCHÜRMANN, *Traditionsgeschichtliche Untersuchungen zu den synoptischen Evangelien. Beiträge, Kommentare und Beiträge zum Alten und Neuen Testament* (Düsseldorf: Patmos-Verlag, 1968, DM 44), 367 pp. Indexed.

Eighteen of S's previously published articles on the Synoptics are here reprinted. Several have been abstracted in *NTA*: §§ 3-67; 3-585; 5-72; 5-394; 8-597; 10-945; 11-1056. The others appeared earlier or in *Festschriften*. There are specifically exegetical investigations of Mt 10:5b-6; Lk 1:1-4; 4:14-16; 22:19b-20, 42c; Acts 20:18-35, as well as more general articles on doublets in Acts, pre-Lukan speech-forms, the pre-Easter origins of the logia-tradition and the major hermeneutical problem of eschatology vs. theology.

D. M. AND G. H. SLUSSER, *The Jesus of Mark's Gospel* (Philadelphia: Westminster, 1967, paper \$2.25), 157 pp.

Directed at a non-scholarly audience, this commentary on Mk avoids technical issues or even applications of the text in order to show Mark's intention behind his complex pattern and symbolism. For the authors, "Mark does not talk about *what* the good news is, but *who* it is that brings it and for *whom* it is intended."

E. STAUFFER, *Jesus war ganz anders* (Hamburg: Wittig, 1967, DM 18), 287 pp. Indexed.

Despite the critical problems connected with preparing any kind of "biography" of Jesus (with which S is well acquainted), the attempt is necessary, he feels, in order to point out to each succeeding generation of theologians, exegetes and others what all too often is lost in the swirl of dispute and research: Jesus is unique. In presenting the "totally other" life of Jesus, he divides his matter into three periods: the prehistory (historical setting, infancy narratives, the Baptist and Qumran), the revolution (from Cana through ministry, death and resurrection) and the restoration (early Church from Pentecost through Clement of Rome, with special chapters on Jewish-Christian relations). Since the author has avoided footnotes and documentation, he lists in a separate bibliography the numerous articles he has written relevant to the various chapters of his book.

Stuttgarter Bibelstudien (Stuttgart: Katholisches Bibelwerk, 1967).

26. P. SEIDENSTICKER, *Die Auferstehung Jesu in der Botschaft der Evangelisten. Ein traditionsgeschichtlicher Versuch zum Problem der Sicherung der Osterbotschaft in der apostolischen Zeit* (paper DM 8.80), 160 pp. Bibliography. Indexed.
27. P. SEIDENSTICKER, *Zeitgenössische Texte zur Osterbotschaft der Evangelien* (paper DM 5.80), 76 pp.

The first of S's pair of studies on the NT data about Jesus' resurrection commences with an examination of the Petrine kerygma in Acts and the Antioch

formula in 1 Cor 15:3-7 f. It then moves on to the pre-Synoptic data (Paul's Damascus experience, OT theophanies, apocalyptic accounts) and then the Synoptics in general and in detail. The last major section treats the Johannine accounts. In each S is careful to point out the theological variations. He concludes with a series of nine points which characterize the primitive belief in the resurrection. In his second volume he has collected and commented on 35 related texts ranging from pagan grave inscriptions through evidence of Jewish belief to non-canonical Easter traditions.

A. SUHL, *Die Wunder Jesu. Ereignis und Überlieferung* (Gütersloh: Gerd Mohn, 1968, paper DM 4.80), 54 pp.

Taking as his point of departure the phenomenon of a change in modern man's understanding and appreciation of the whole idea of miracle, S presents a series of reflections on event and tradition, miracle—"tales," miracles and signs, belief, unbelief, legitimation of miracles, the early tradition of miracles and its intention and finally returns to discuss the tension between tradition and event as well as their mutual complementarity.

V. TAYLOR, *The Life and Ministry of Jesus* (Nashville—New York: Abingdon, 1967, paper \$1.45), 240 pp. Indexed.

An unaltered paperback reprint of T's life of Jesus, originally published in 1955 and based on his 1952-1953 Oxford lectures and his 1951 article of the same title in *The Interpreter's Bible*. After preliminary remarks on the possibility of writing a life of Christ, the sources, the Jesus of history—Christ of faith problem, methodology, etc., he divides the data into several major sections: the period before the Galilean ministry, that ministry itself, the withdrawal from Galilee, the Jerusalem ministry and the Passion and resurrection.

H. VAN DEN BUSSCHE, *The Gospel of the Word*, trans. M. Marta, O.P. and J. C. Guinness (Chicago: Priory Press, 1968, \$4.95), 211 pp.

An introduction to the thought and style of John, the volume is a translation of the late Dutch professor's *L'Évangile du Verbe* [NTA 7, p. 136].

A. VANHOYE, S.J., *Structure and Theology of the Accounts of the Passion in the Synoptic Gospels*, trans. C. H. Gibling, S.J., The Bible Today Supplementary Studies, No. 1 (Collegeville, Minn.: Liturgical Press, 1967), 37 pp.

An English version of V's 1967 article on the Synoptic Passion accounts [§ 12-141] published here as a separate pamphlet.

R. WALKER, *Die Heilsgeschichte im ersten Evangelium*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, Heft 91 (Göttingen: Vandenhoeck & Ruprecht, 1967, cloth DM 17.80, paper 13.80), 161 pp. Bibliography.

From a redaction-critical investigation of certain elements in Mt, the author concludes that this Gospel was not the reflection of a Jewish-Christian controversy, but actually (like Lk) a large-scale kerygmatic salvation-history from the time of Jesus to that of the vocation of the pagans. W first delineates the various representatives of Israel in Mt: Pharisees, Sadducees, scribes, priests, elders, the synagogue, and also in Mt's sources: Mk, Q and M. He then does the same for the pagans pictured in Mt. The final third of the book sketches the Matthean salvation-history and the function of Judaism within that presentation.

H. WINDISCH, *The Spirit-Paraclete in the Fourth Gospel*, trans. J. W. Cox, Facet Books, Biblical Series 20 (Philadelphia: Fortress Press, 1968, paper \$.85), xv and 48 pp.

Two of the late Halle professor's papers on the Paraclete are here published in handy format for English readers. The first (from the 1927 Jülicher *Festgabe*) argues that the five Johannine Paraclete sayings, separable from their present context, were taken over by John from a pre-Christian paraclete doctrine in late Judaism. The second (from a 1933 article in *Amicitiae Corolla*) proposes Jesus as a *Pneumatiker* on the evidence of the Synoptics and then relates this to Jesus and the Spirit in Jn. An introductory essay by J. Reumann situates W's original work in its historical context and relates it to current literature on the same theme.

H.-T. WREGE, *Die Überlieferungsgeschichte der Bergpredigt*, Wissenschaftliche Untersuchungen zum Neuen Testament 9 (Tübingen: Mohr-Siebeck, 1968, cloth DM 41, paper 36), viii and 207 pp. Bibliography. Indexed.

To isolate the oral tradition(s) underlying Mt 5—7, this dissertation (Göttingen, 1964) first offers a comparative literary analysis of the sayings one by one, and concludes that Matthew and Luke did not have a common source (Q) on which to draw. He then examines the Matthean redactionary process and discovers that the secondary antitheses are drawn from a pre-Matthean source. He next discusses how the editing of the Gospels was to some extent determined by these sources. An appendix treats the early Christian presuppositions and consequences of Mt 12:32 par.

EPISTLES—APOCALYPSE

J. BLENKINSOPP, *Jesus is Lord. Paul's Life in Christ*, Deus Books (Glen Rock, N.J.: Paulist Press, 1967, paper \$1.00), 126 pp. Bibliography.

In a booklet intended for a general audience, B examines Paul's dynamic life of faith rooted in the experience of the risen Christ as living and present in the community. What Paul's "faith in action" should mean to contemporary Christianity is also treated. Brief outlines of the Christian message are printed in the concluding pages.

R. BULTMANN, *Die drei Johannesbriefe*, Kritisch-exegetischer Kommentar über das Neue Testament XIV (7th ed.; Göttingen: Vandenhoeck & Ruprecht, 1967, DM 11), 113 pp. Bibliography. Indexed.

Not since B. Weiss' 1900 edition of 1—3 Jn has the Meyer Kommentar had a revision of this volume. Now, from the pen of Bultmann, comes this long-anticipated edition. In the introduction B refers the reader to the normal NT introductions for orientation and to E. Haenchen [§§ 5-487; 6-521] and R. Schnackenburg's 1963 commentary [NTA 9, p. 281] for questions of date and authorship. On the latter point, though, B agrees with Haenchen that the authors of 1 Jn and the Fourth Gospel are not the same. Further, 2 Jn (secondary and dependent on 1 Jn) is a witness for evolving *Frühkatholizismus*. The introduction also treats again B's reconstruction of a *Vorlage* to 1 Jn, and he asserts that 1 Jn 1:5—2:27 is a separate unit, probably originally a rough copy. For the relations between the Johannine Letters and the OT, Judaism and Gnosticism, readers are referred to Schnackenburg, Haenchen and H. Braun [§ 9-720]. 82 pp. are devoted to comments on 1 Jn and 8 pp. each for 3 Jn and 2 Jn.

The Century Bible. New Edition (London—New York: Nelson, 1967).

G. JOHNSTON, *Ephesians, Philippians, Colossians and Philemon* (21 s.), x and 84 pp. Bibliographies. Indexed.

E. M. SIDEBOTTOM, *James, Jude and 2 Peter* (25 s.), xi and 130 pp. Bibliography. Indexed.

Johnston rejects an Ephesian imprisonment and inclines toward a Roman place of origin for these Epistles. He does not accept Pauline authorship of Eph, which he dates *ca.* A.D. 90-95. Phil is taken as thoroughly Pauline, including 2:6-11, though the integrity of the Epistle is not accepted (especially 3:1 ff.). J dates it from Rome about A.D. 63. Pauline authorship and Roman provenience of Col are defended. Sidebottom explains Jas as a "tract showing traces of the diatribe form." He discusses at length its literary affinities, date (before A.D. 66) and authorship. He defends the priority of Jude over 2 Pet, and examines the question of pseudepigraphy and other introductory data for both Epistles.

L. CERFAUX, *The Spiritual Journey of Saint Paul*, trans. J. C. Guinness (New York: Sheed & Ward, 1968, \$5.50), xviii and 236 pp. Indexed.

This is a translation of *L'Itinéraire spirituel de saint Paul* [NTA 10, p. 424] in which C writes his spiritual biography of Paul for a general audience.

M.-A. CHEVALLIER, *Esprit de Dieu, parole d'hommes. Le rôle de l'esprit dans les ministères de la parole selon l'apôtre Paul*, Bibliothèque théologique (Neuchâtel: Delachaux & Niestlé, 1966), 251 pp. Bibliography. Indexed.

In preparing this dissertation (Strasbourg, 1965) the author was concerned to explore, from a Pauline perspective, the distinction between an "institutionalized" Church ministry and a charismatic dispensation of the Holy Spirit. Consequently he studies the NT doctrine of the Spirit's operation under several headings: (a) functional diversity of the ministers of the word (1 Cor 3:5-7, *oikodomein*), (b) the Apostle's ministry and the Spirit of God (2 Cor 3 and related texts), (c) the other ministers of the word and the Spirit of God (charisms, 1 Cor 14, etc.). His synthesis distinguishes a dual recognition of the Spirit, first in the apostolic preaching of the word and second in eschatologically oriented actions of others within the community.

R. DEICHGRÄBER, *Gotteshymnus und Christushymnus in der frühen Christenheit. Untersuchungen zu Form, Sprache und Stil der frühchristlichen Hymnen*, Studien zur Umwelt des Neuen Testaments, Band 5 (Göttingen: Vandenhoeck & Ruprecht, 1967, paper DM 22:50), 251 pp. Bibliography. Indexed.

A revised edition of D's 1965 dissertation (Heidelberg) opens with a historical sketch of previous work on early Christian hymnology (including G. Schille, J. Schattenmann and A. Hamman) and an outline of the criteria for isolating hymnic material. The author treats first brief eulogies (including doxologies, *charis*-sayings, hymnic elements in Apoc), then God-hymns (Rom 11:33-36, extended eulogies: Eph 1:3-14; 1 Pet 1:3-5; Col 1:12-14, etc.) and Christ-hymns (proclamation formulas, homologies and confession formulas, Phil 2:6-11; 1 Tim 3:16; Heb 1:3; 1 Pet 2:21 ff.; Col 1:15-20 and similar forms in Ignatius and other NT pericopes). A concluding chapter offers theological considerations on early Christian forms of praise.

C. DIETZFELBINGER, *Was ist Irrlehre? Eine Darstellung der theologischen und kirchlichen Haltung des Paulus*, Theologische Existenz heute, Nr. 143 (Munich: Chr. Kaiser Verlag, 1967, paper DM 4.80), 63 pp.

Given the present difficulties in the German Evangelical Lutheran Church and the American phenomenon of a "Christian atheism," D presents a brief monograph on Paul's attitude toward (1) the Christians of Judaea and (2) his opponents in Galatia and Corinth in order to clarify the question of error in belief and expression and to answer some difficulties posed by W. Künneth.

N. GÄUMANN, *Taufe und Ethik. Studien zu Römer 6*, Beiträge zur Evangelischen Theologie, Band 47 (Munich: Chr. Kaiser Verlag, 1967, paper DM 24.50), 179 pp. Bibliography. Indexed.

A slightly reworked version of his 1966 Göttingen dissertation, G's study opens with a brief survey of recent research on Rom 6. It then offers a very detailed exegesis of the chapter with special attention to the operative terms: *homoioōma*, *sōma*, *syn*-terms and the *en Christō Iēsou* formula, as well as to the influence of certain traditions on Paul's expression. The second half of the book then examines the theological problems of baptism and ethics in this chapter of Rom and especially the question of a double tradition being present here. A special excursus investigates the Pauline use of *dikaio*s and related terms.

A. GRABNER-HAIDER, *Paraklese und Eschatologie bei Paulus. Mensch und Welt im Anspruch der Zukunft Gottes*, Neutestamentliche Abhandlungen, N.F. Band 4 (Münster: Aschendorff, 1968, cloth DM 28, paper 24), xxii and 160 pp. Bibliography. Indexed.

A revised version of the author's 1965 dissertation (Karl-Franzens-Universität, Graz), the book first details the basic content and method of the Pauline *paraklēsis* (its "what," "how" and "who") and then explores its eschatological bases (its "Woraufhin"), including its relationships to Jewish apocalyptic and the Deutero-Pauline correspondence. The third section then examines the eschatological expression (its "Wozu") to show how it has both a future and a present dimension in its call to "worldly worship."

P. GUTIERREZ, *La Paternité spirituelle selon saint Paul*, Études Bibliques (Paris: Gabalda, 1968, paper 60 F), 259 pp. Bibliography.

To what extent is Paul's self-designation as "father" anything more than rhetoric? To determine whether and to what extent Paul's usage of paternal titles and images is influenced by his milieu or is original with him, G surveys the relevant contemporary literature both biblical and non-biblical (to which he appends a refutation of R. Reitzenstein's position). The major part of his monograph is a detailed exegetical analysis of the Pauline pericopes on fatherhood: 1 Thes 2:7-8, 10-11 and 1 Cor 4:14-21, with a briefer treatment of 2 Cor 6:13 and 12:14-15; Gal 4:19 and the spiritual relation evidenced in the Pastorals. He concludes that, for Paul, the apostolic ministry is a real transmission of life, his fatherly character is a genuine (instrumental, ministerial and representative) participation in the divine Fatherhood and its major function is to mediate the divine word.

J. D. HESTER, *Paul's Concept of Inheritance. A Contribution to the Understanding of Heilsgeschichte*, Scottish Journal of Theology Occasional Papers No. 14 (Edinburgh: Oliver & Boyd, 1968, paper 12 s. 6 d.), xii and 128 pp. Bibliography.

The foundation of *Heilsgeschichte* is discovered in the "inheritance" which "... is the Promised Land in which God gathers His sons and heirs to form a holy nation over which He rules. The sons and heirs of God who inherit the Land are those who by faith join themselves to God's Son." Paul's concept of

inheritance is traced against the background of inheritance laws and the OT idea of inheritance, then examined in light of who the heirs are, what they inherit, and the "already-but-not-yet" character of their inheritance.

E. W. HUNT, *Portrait of Paul* (London: Mowbray, 1968, 50 s.) xiv and 302 pp. Bibliography. Indexed.

The fruit of lectures given over the past 15 years, H's biography of Paul is based on his conviction that Paul is the author of ten of the letters traditionally attributed to him (also of fragments of the Pastorals) and that the author of Acts is a reliable historian. The author is Pantyfedwen Professor of Theology at St. David's College, Lampeter, Wales.

C. JORDAN, *The Cotton Patch Version of Paul's Epistles*, A Koinonia Publication (New York: Association Press, 1968, cloth \$4.50, paper \$2.25), 158 pp.

Described as "a colloquial modern translation with a Southern accent, vigorous and fervent for the gospel, unsparing in earthiness, rich in humor," this version translates Paul into a modern American setting where he speaks modern American English in a Southern dialect. Rom is a letter to Christians in Washington; 1—2 Cor become 1—2 Atlanta; Phil is a letter to the "Alabaster African Church, Smithville, Alabama"; crucifixion becomes lynching; Jew and Gentile are here white man and Negro, etc. The translator received his Ph.D. in NT Greek from Southern Baptist Theological Seminary.

K. PRÜMM, S.J., *Diakonia Pneumatos. Der zweite Korintherbrief als Zugang zur apostolischen Botschaft. Auslegung und Theologie, Band I: Theologische Auslegung des zweiten Korintherbriefes* (Freiburg—Vienna: Herder, 1967, cloth DM 116, paper 110), xvi and 810 pp. Indexed.

This third massive volume by Fr. Prümm brings to completion his work on 2 Cor [cf. *NTA* 6, p. 419; 9, p. 147]. It presents his very detailed exegesis of the Epistle in three major sections: (1) the first seven chapters, particularly the theology of the apostolate contained in chaps. 3—6, (2) the collection in chaps. 8 and 9 and (3) "the four-chapter letter": the discussion with the opponents. Throughout the work P is himself in constant discussion with other exegetes and is most eager to delineate correctly the deeper theological insights of Paul by bringing to bear all available historical, philological, literary, theological and other data that might help illumine the text. As in the other volumes, a great variety of special problems are dealt with in the many excursuses. The present volume sets forth the exegetical foundations for much of the theology contained in both parts of the second volume.

F. J. SCHIERSE, *Der Brief an die Hebräer*, Geistliche Schriftlesung 18 (Düsseldorf: Patmos-Verlag, 1968, DM 9.40), 155 pp.

In this brief commentary for the general reader's reflective meditation, S stresses how relevant Heb is for today's crisis when Christians are in the midst of a reorientation of their notion of penance. He points out three problems which lie behind the orientation of the author of Heb: (1) the obscurity of salvation, (2) ethical weaknesses and (3) the animosities of the world.

C. SPICQ, O.P., *Les Épîtres de saint Pierre*, Sources Bibliques (Paris: Gabalda, 1966, paper 36 F), 269 pp.

In the introduction to this new commentary on the Petrine Epistles, S opts for the authenticity and integrity of 1 Pet, sees it as a genuine Epistle and dates it probably in the year of Peter's death. 2 Pet, on the other hand, was written by a disciple of Peter, as a sort of *testamentum Petri*, around A.D. 90. The theological points and perspectives of each Epistle are treated at length both in the respective introductions and in the course of the commentary proper.

BIBLICAL THEOLOGY

H. BALTENSWEILER, *Die Ehe im Neuen Testament. Exegetische Untersuchungen über Ehe, Ehelosigkeit und Ehescheidung*, Abhandlungen zur Theologie des Alten und Neuen Testaments, Band 52 (Zurich—Stuttgart: Zwingli Verlag, 1967, 29.60 Sw. fr.), 288 pp. Bibliography. Indexed.

What is the essence and function of marriage? Is there a Christological meaning of marriage discernible in the NT? From a detailed analysis of the relevant NT texts, set against their OT, Jewish and Hellenistic backgrounds, B seeks to set forth answers to such questions without naïvely assuming a parity between the NT cultural, sociological and religious conditions and those of today. He first examines Mk 10:1-12 and Mt 19:1-12; 5:27-32 in great detail and then handles Jn 7:53—8:11. The many related texts from the Epistles are then considered in turn: 1 Thes 4:3-8; 1 Cor 7; Col 3:18-19; Eph 5:22-32; 1 Tim 2:8—3:12; Tit 2:1-10 and 1 Pet 3:1-7. Several excursuses treat secondary questions: context of Lk 16:18, abstinence in the NT, 1 Cor 6:12-20, NT *Haustafeln*, etc.

M. BARTH, *Jesus, Paulus und die Juden*, Theologische Studien, Heft 91 (Zurich: EVZ-Verlag, 1968, paper 8.60 Sw. fr.), 82 pp.

A German version of two lectures by B delivered in American synagogues in 1965 and 1967. The first, "Der Jude Jesus und der Glaube der Juden" was published in *JournEcumStud* 2 (3, '65) 382-405 as "What Can a Jew Believe About Jesus—and Still Remain a Jew?" The second appeared in the same journal in 1968 [§ 12-945].

E. BIZER ET AL., *Das Kreuz Jesu Christi als Grund des Heils*, Schriftenreihe des Theologischen Ausschusses der Evangelischen Kirche der Union (Gütersloh: Gerd Mohn, 1968, paper DM 9.80), 132 pp.

Five papers from members of the theological committee of the Evangelische Kirche der Union explore the salvific meaning of Jesus' death. Though each author accepts the *theologia crucis* as central to the NT, the papers are written from a more practical or systematic theological point of view except for the sole exegetical contribution: W. Schrage on the NT understanding of Jesus' death.

T. BOMAN, *Die Jesus-Überlieferung im Lichte der neueren Volkskunde* (Göttingen: Vandenhoeck & Ruprecht, 1967, paper DM 19.80), 259 pp. Indexed.

As a sequel to his *Das hebräische Denken im Vergleich mit dem Griechischen* (2nd ed., 1954; Eng. trans., 1961 [NTA 6, p. 154]), B's new volume brings recent folklore research to bear on the Jesus tradition by first outlining the results of such research as it relates to the NT (especially on the distinction between folk-tales and historical sayings), and then examines the kerygmatic tradition about Jesus in Paul's letters and the speeches of Peter in Acts. There follows an extensive consideration of the tradition as represented in Mk, Q and the sources peculiar to Mt and Lk. Two subsequent chapters examine special problems: the Son of Man and the religious factions in Corinth. Three excursuses are included—on Jesus' Gethsemane prayer [§ 8-956], his last words [§ 8-958] and 1 Cor 15:8 [§ 9-253].

F. B. CRADDOCK, *The Pre-existence of Christ in the New Testament* (Nashville—New York: Abingdon, 1968, \$4.50), 192 pp. Indexed.

The author of this Christological study, professor of NT and preaching at the Graduate Seminary of Phillips University, Enid, Oklahoma, opens with some considerations on the problems of language, methodology, etc., connected with

a study of pre-existence. He then examines "the general category of pre-existence in the religio-cultural milieu of the early church" exclusive of the NT. In the central chapter he studies each relevant NT verse or pericope and then, in his conclusion, sets forth the NT functional Christology in relation to later conciliar elaborations and modern research.

Dictionary of Biblical Theology, ed. X. Léon-Dufour, S.J., trans. P. J. Cahill, S.J. *et al.* (New York—Tournai: Desclee, 1967, \$12.95), xxix and 618 pp.

For the English version of Léon-Dufour's *Vocabulaire de théologie biblique* [NTA 7, p. 134] a team of almost 20 translators worked for several years under the direction of P. J. Cahill, S.J. As far as possible the integrity of the French text has been preserved; the only modifications made were for the sake of smoother style. The analytic reference table in this English version is somewhat broader than that of the original.

The Finality of Christ, ed. D. Kirkpatrick (Nashville—New York: Abingdon, 1966, \$4.50), 207 pp.

Ten papers delivered at the Third Oxford Institute on Methodist Theological Studies, held in 1965 at Lincoln College under the aegis of the World Methodist Council, are here printed with a supplementary article by W. Herberg on the Jewish view of Jesus. D. T. Niles opens the book with a study of the Christian claim for the finality of Christ. M. Hooker writes on NT Christology in view of recent Son-of-Man research. Other papers consider the theme of Christ's finality from a variety of perspectives: eschatological, Whiteheadian, sacramental, non-Christian, etc.

H. FRIES, *Bultmann-Barth and Catholic Theology*, trans. L. Swidler, Duquesne Studies, Theological Series 8 (Pittsburgh, Pa.: Duquesne University Press, 1967, \$4.50), 182 pp.

An unrevised translation of the 1955 German critique of Bultmann and Barth. "How is it possible today to believe in Christ and in the word and the revelation of God?" is the question posed by Bultmann and Barth. F develops Bultmann's central theological themes of demythologization and existential interpretation of the Bible. The points of convergence and divergence of Bultmann's theology with that of Barth are then treated. Finally F presents his own Catholic criticism of Bultmann's theology.

B. HÄRING, C.Ss.R., *What Does Christ Want?* (Staten Island, N.Y.: Alba House, 1968, \$4.95), 234 pp. Bibliography.

In order "to give an integrated perspective on Christian morality in such a way that others besides those trained in school theology should be able to profit," the well-known German professor of moral theology here provides an orientation to and interpretation of Mt 5—7 which serves as the basis for his further reflections on person, community, marriage, celibacy, ecumenicity, peace, etc.

A. M. HUNTER, *Introduction à la théologie du Nouveau Testament*, trans. C. Tummer, O.P., Lire la Bible 13 (Paris: Cerf, 1968, paper 12 F), 168 pp.

A French version of H's 1957 introduction to NT theology [NTA 2, p. 294].

E. KÄSEMANN, *Der Ruf der Freiheit* (Tübingen: Mohr-Siebeck, 1968, paper DM 6.80), 170 pp.

A personal apologia in which K answers the charges of the confessional movement against him by arguing that the freedom of Christians is the central message of the NT and must continue today to be the decisive hallmark of the disciple of Christ.

G. W. H. LAMPE, *The Seal of the Spirit. A Study in the Doctrine of Baptism and Confirmation in the New Testament and the Fathers* (2nd ed.; London: S. P. C. K., 1967, paper 21 s.), xxvii and 344 pp. Bibliography. Indexed.

In addition to some minor corrections and an additional bibliography, L provides a special introduction to this new edition of his well-known 1951 volume on early Christian baptism and confirmation. The book opens with an investigation of Paul's concept of sealing, then examines the baptisms of John and Jesus and the use of baptism in the apostolic age and studies whether confirmation was practiced as a separate rite. Subsequent chapters note the development and disintegration of the NT doctrine in the immediately following centuries and explore patristic theories of sealing. The additional 12 pages of introduction for this edition consider the relevant literature published since 1951.

F. LEIST, *Die biblische Sage von Himmel und Erde* (Freiburg—Vienna: Herder, 1967), 255 pp.

The purpose of this study of the two creation accounts in Gen is to investigate the relationships of historicity, myth and experience. The book is not directly concerned with the analogous NT problem.

W. MANSON, *Jesus and the Christian* (Grand Rapids, Mich.: Eerdmans, 1968, \$5.95), 236 pp. Indexed.

In this posthumous collection of 14 of M's essays, there are three sections: (1) "The Ministry of Jesus" which contains five papers, three of them unpublished before now (on Jesus' early ministry in Mk, Jesus' imperative, and NT criticism); (2) "The Christian Life" in which are included three hitherto unpublished items (on Rom 1—8, the expression of Christian life in NT literature, and Rom 7); and (3) "Eschatology and Mission" which has a paper on early Christian eschatology appearing here for the first time. The other articles are on Mk 4:10-12 (1957), Son of Man and history (1952), principalities and powers in the Synoptics (1952), *egō eimi* in the NT (1947), NT eschatology (= *ScotJournTheol* Occasional Papers No. 2) and two on mission (both 1953). T. F. Torrance, one of M's former pupils, contributes an appreciative introduction.

W. MARXSEN ET AL., *The Significance of the Message of the Resurrection for Faith in Jesus Christ*, ed. C. F. D. Moule, trans. D. M. Barton & R. A. Wilson, *Studies in Biblical Theology, Second Series* 8 (Naperville, Ill.: Allenson, 1968, paper \$3.00), vii and 142 pp. Indexed.

In introducing this English version of Marxsen's paper on the resurrection and the three accompanying comments on it [cf. *NTA* 11, p. 265], Moule outlines other recent work on the topic in order to set this symposium in a broader context and to delineate some of the more basic problems encountered by theological research on the subject.

P. H. MENOUD, *Le sort des trépassés d'après le Nouveau Testament* (2nd ed.; Neuchâtel: Delachaux & Niestlé, 1966), 88 pp.

Only a few minor corrections have been introduced into M's little treatise on immortality and resurrection, published some 20 years ago. Its thesis is that "Christian hope in the resurrection of the dead is neither the religious formulation of the philosophic idea that the soul is immortal, nor the belief in the simple revivification of interred cadavers, but the certitude granted to the believer that the life of communion with Christ begun in the present existence will attain its fullness in the kingdom of God."

G. T. MONTAGUE, S.M., *The Biblical Theology of the Secular*, Impact Books (Milwaukee: Bruce, 1968, \$2.95), viii and 90 pp. Indexed.

Author of *Maturing in Christ* [NTA 9, p. 279] and *The Living Thought of St. Paul* [NTA 11, p. 156], M shows the roots of Christian faith and secular values in the Scriptures by an examination of early Pentateuchal motifs, the creation accounts and the prophets, the kingdom of God in the Synoptics, and Paul's theology of Christ and the cosmos. The Bible shows a balance between this-worldly and other-worldly values which we must try to practice today. The book is based on M's 1967 lectures for the Chicago Biblical Institute.

G. RIGGAN, *Messianic Theology and Christian Faith* (Philadelphia: Westminster, 1967, \$6.00), 208 pp. Indexed.

The Riley Professor of Systematic Theology at the Hartford Seminary Foundation, Hartford, Conn., reviews scholarly historical and theological research on the Messiah concept from its origins through the era of Hebrew apocalyptic speculation and into the NT post-resurrection theology. Intended primarily as an introduction to this scholarly area for the non-professional reader, the book maintains a close link between what it meant that a man should be called Messiah and what it means to be a Christian today.

J. M. ROBINSON, *Kerygma und historischer Jesus* (2nd rev. ed.; Zurich—Stuttgart: Zwingli Verlag, 1967, cloth 26.40 Sw. fr., paper 22.80), 264 pp. Indexed.

Since R's 1959 study on the "New Quest" [NTA 3, p. 328; 5, p. 251], so many books and articles have addressed the question and so much has developed that R has made a thoroughgoing revision of his text to include the major developments and to enter into discussion with his critics, as well as to clarify and nuance his own position.

R. SCHNACKENBURG, *Christliche Existenz nach dem Neuen Testament. Abhandlungen und Vorträge*, Band II (Munich: Kösel-Verlag, 1968, DM 18.50), 196 pp. Indexed.

For this second collection of his papers, S offers seven items, only three of them previously published: on Christian freedom according to Paul [in *Present and Future*, 1966] on Christian adulthood according to Paul [§ 8-222] and on Jn 4:23 in the light of Qumran [§ 3-612]. The articles appearing here for the first time concern (1) the Pauline teaching on Christian life in an interim period, (2) the Christian and sin according to John, (3) life and death according to John and (4) the Christian and the future of the world.

C. SPICQ, O.P., *Agape in the New Testament*, Vol. III: *Agape in the Gospel, Epistles and Apocalypse of St. John*, trans. M. A. McNamara, O.P., and M. H. Richter, O.P. (St. Louis—London: B. Herder Book Co., 1966, \$6.25), ix and 262 pp. Bibliography. Indexed.

The third and final volume of the English version of S's major work on *agapē* [cf. NTA 8, p. 302; 10, p. 293] opens with the relevant references from Apoc and then the many verses in Jn. There follows an analysis of *philein*, *philos* and *agapan* in the Johannine writings as a whole, before a detailed consideration of *agapē* in 1—3 Jn. After a 30-page summation of the NT teaching on love, there are several appendixes on related topics: the origins of the faith-hope-charity triad, benignity, *philein* and related terms in Acts and the Epistles, etc.

Theology as History, ed. J. M. Robinson & J. B. Cobb, Jr., New Frontiers in Theology, Vol. III (New York—London: Harper & Row, 1967, \$6.00), x and 176 pp.

For this new collection of papers on important current theological issues the editors present a "focal essay" on the revelation of God in Jesus of Nazareth by W. Pannenberg, which is then followed by a critical discussion of P's position by M. Buss, the late K. Grobel and W. Hamilton. J. B. Cobb, Jr., then reappraises the whole discussion before Pannenberg answers his critics. More than a third of the book is given to J. M. Robinson's introductory essay which situates Pannenberg in the context of historically developing German theology and hermeneutics, sketching in detail the controversy that his thought has already occasioned in Europe.

J. J. VINCENT, *Secular Christ. A Contemporary Interpretation of Jesus* (Nashville—New York: Abingdon, 1968, \$4.95), 240 pp. Indexed.

"Grasped by the mystery, singularity, and mutual consistency of some of the things which Mark (above all) had to say," V wishes here to contribute both to the debate among NT scholars on the meaning of the Gospels and to the debate as to the nature of Christianity itself. Building on some of his previous publications (e.g., §§ 6-109; 9-477), he now assesses the crisis in the Church, particularly for theologians, and goes on to broach a new assessment of Jesus (under the headings of strangeness, secularity, Christology of action, ministry, parables, discipleship, resurrection and salvation) and then outlines a consequent new theology. A brief epilogue considers "The Death of God and the Resurrection of Christ."

J. H. WALGRAVE, O.P., *Parole de Dieu et existence*, trans. E. Brutsaert, Cahiers de l'actualité religieuse 22 (Tournai: Casterman, 1967), 235 pp. Indexed.

A French version of a collection of papers on various aspects of the problem of faith written by a Dominican professor at Louvain and originally published as *Op de grondslag van het Woord* (Tielt—The Hague: Lannoo, 1965). The work is primarily concerned with systematic theology and not with the Bible.

R. C. WORLEY, *Preaching and Teaching in the Earliest Church* (Philadelphia: Westminster, 1967, \$5.95), 199 pp. Indexed.

Primarily a re-evaluation of the distinction between teaching and preaching in the early Church (Dodd), W's study criticizes Dodd's theory and the data on which it rests and then develops an alternative theory which concludes that "teaching and preaching were the same activities and had the same content in many instances." Applications of that "pluralistic model of teaching-preaching" are then made to the present state of Church education. The author is an associate professor of theology at McCormick Theological Seminary, Chicago.

THE WORLD OF THE NEW TESTAMENT

L. W. BARNARD, *Justin Martyr. His Life and Thought* (New York—London: Cambridge University Press, 1967, \$8.50), viii and 194 pp. Bibliography. Indexed.

Regarding Justin as the most important of the 2nd-century Greek Apologists, B studies his thought especially in the light of the influences upon it of Judaism, Greek philosophy and early Christianity. He pays special attention to Justin's efforts to describe the relationship of the Father to the Logos, and his further reflections on the Trinity.

L. W. BARNARD, *Studies in the Apostolic Fathers and their Background* (New York: Schocken Books, 1967, \$6.00), 177 pp. Indexed.

For this edition of some of his studies on the Apostolic Fathers and related material, B has reworked and expanded the original articles, most of which have already been published. *NTA* has abstracted those on Clement of Rome and Domitian [§ 8-1143], Ignatius of Antioch [§ 8-1142], Stephen and Alexandrian Christianity [§ 5-446], the "two ways" in the Dead Sea Scrolls, *Barnabas* and *Didache* [§ 5-250], Hadrian and Christianity [§ 9-347] and the *Epistle to Diognetus* [§ 10-708]. Other papers concern Polycarp to the Philippians, Judaism in Egypt A.D. 70-135, *Barnabas* as a paschal homily, *testimonia* in the early Church and in *Barnabas*, and Hermas, the Church and Judaism.

W. BAUER, *Das Leben Jesu im Zeitalter der neutestamentlichen Apokryphen* [1909] (Darmstadt: Wissenschaftliche Buchgesellschaft, 1967, DM 69.30), xv and 568 pp. Indexed.

A resurgence of interest in *Leben-Jesu-Forschung* and in the NT apocrypha has led to this unaltered photographic reprint of B's important book in which he aligns and assesses the immediately post-biblical apocryphal data on the life of Jesus under three main headings: (1) the most important points of Jesus' life: parents and lineage, conception and birth, details of birth, youth, the Baptist, highpoints of his life, Last Supper, trial, crucifixion, burial, resurrection and ascension, plus the question of chronology in the apocrypha; (2) Jesus' personality and efficacy: external appearance, character and moral challenge, relations with pagans and Jews, attitude towards the Law, his miracles, his sayings and teachings and his co-workers; (3) the early forms of his "biography" and the forces which created their content. An appendix to (2) considers the life of Jesus among the Jewish and pagan opponents of Christianity.

J. DE WATTEVILLE, *Le sacrifice dans les textes eucharistiques des premiers siècles*, Bibliothèque théologique (Neuchâtel: Delachaux & Niestlé, 1966, paper 19.50 Sw. fr.), xvi and 234 pp. Bibliography. Indexed.

From a detailed study of the Apostolic Fathers and the Ante-Nicene Fathers on the notion of sacrifice, the author concludes that "in the interpretation of the Last Supper, in particular of its sacrificial meaning, there is a continuity between the New Testament teaching and the commentaries of the Church Fathers." The volume does not attempt an exegesis of specific NT pericopes, but commences with the *Didache*, Clement of Rome and Ignatius of Antioch.

B. FRID, *De Resurrectione. Epistula ad Rheginum. Inledning och översättning från koptiskan*, Symbolae Biblicae Upsalienses 19 (Lund: C. W. K. Gleerup, 1967), 17 pp.

A Swedish translation of *De Resurrectione* with a brief introductory essay on the theology of the work and its relation to other Gnostic sources. Published as a supplement to *SvenskExegArs* 32 ('67), it is also available separately from the Lund publishers.

M. GUARDUCCI, *Hier ist Petrus. Petros eni. Die Gebeine des Apostelfürsten in der Confessio von St. Peter*, trans. W. Habel (Regensburg: J. Habel, 1967, cloth DM 39.80, paper 29.80), 200 pp., illustrated.

For the German version of G's report on the Vatican excavations [cf. *NTA* 12, p. 149] a great deal of care has been taken to supplement the photographs

of the original Italian version with further ones from E. Kirschbaum's *Die Gräber der Apostelfürsten* (1957). All the technical reports of the original are included along with supplementary graphs.

R. HAARDT, *Die Gnosis. Wesen und Zeugnisse* (Salzburg: Otto Müller Verlag, 1967, 165 Ö.S.), 352 pp. Bibliography.

Following a brief introduction which deals with the nature and history of Gnosticism and the history of its interpretation, the work consists of an anthology of Gnostic writings in German translation. The first and longest section presents texts from patristic, Nag Hammadi and other sources. Additional sections contain Manichaean and Mandaean texts. Notes and a bibliography of both sources and studies complete the volume.

P. E. HARRELL, *Divorce and Remarriage in the Early Church. A History of Divorce and Remarriage in the Ante-Nicene Church* (Austin, Texas: R. B. Sweet, 1967, paper \$2.95), 256 pp. Bibliography. Indexed.

The attitude of the Ante-Nicene Church toward divorce, remarriage and sexual morality of Christians and catechumens is studied through an historical appraisal of primary sources of the Greco-Roman and Jewish worlds, the NT and the Church Fathers. H aims to elucidate the primary historical facts and thus leaves the modern question of divorce in the hands of theologians. The author is on the editorial board of *RestorQuart* and is minister of Bering Drive Church of Christ, Houston, Texas.

F. W. MADDEN, *History of Jewish Coinage, and of Money in the Old and New Testament* [1864], Library of Biblical Studies (New York: Ktav Publishing House, 1967, \$14.95), lvii and 350 pp. Indexed.

For this photographic reprint of Madden's famous work on biblical numismatics, M. Avi-Yonah prepared a 30-page critical evaluation of M's contribution to the science and especially the enduring significance of this volume. The book takes a broad approach to the subject, opening with general considerations of the origins and composition of early coinage, then traces (with numerous illustrations) the development of minted coins from Simon Maccabaeus through the Idumaeans, the Roman procurators, the first Jewish revolt, the capture of Jerusalem, the second revolt up to later imperial coins struck at Jerusalem through the reign of Hostilianus in A.D. 251. A special chapter treats Greek and Roman money in the NT and there are special tables to illustrate the coinage from 4 B.C. to A.D. 138.

Megilla (Esther-Rolle), ed. L. Tetzner, *Die Mischna II*, 10 (Berlin: Töpelmann, 1968, paper DM 50), vii and 154 pp. Indexed.

In addition to the extensive discussion of numerous aspects of Est occasioned by the Mishnah text itself, the editor has provided a brief introduction setting forth basic data on the name, position, composition and dating of the tractate, its relation to the corresponding *Tosephta* tractate and the question of Est and Purim.

P. NICKELS, O.F.M.Conv., *Targum and New Testament. A Bibliography together with a New Testament Index*, Scripta Pontificii Instituti Biblici 117 (Rome: Pontifical Biblical Institute, 1967, paper 700 L or \$1.15), xi and 88 pp.

In this little mimeographed handbook the compiler's purpose is "to acquaint, or further acquaint, exegetes with the work that has been done in the field of Targum-New Testament relationships," either textual or thematic. The first part

is a bibliography of 37 books and 86 articles (from 1911 to the present, mostly from the 1940's on). The second part systematically aligns references from the preceding literature according to the verse or pericope to which it relates, each with a brief word of explanation.

R. PATAI, *Man and Temple, In Ancient Jewish Myth and Ritual* (2nd ed.; New York: Ktav Publishing House, 1967, \$5.95), xiv and 247 pp. Indexed.

First published 20 years ago, P's study of the spiritual and psychological function of the Jewish Temple is now reprinted with a new Introduction and a Postscript by the author detailing and commenting upon more recent research. The book commences with a study of "nature and the supernatural," then explores the ritual of water-libation before approaching a consideration of the temple and creation myths and the symbolism and function of the Jewish Temple. Two concluding chapters discuss sin and calamities and their relation to a central personality.

P. RIESSLER, *Altjüdisches Schrifttum ausserhalb der Bibel* [1928] (Heidelberg: F. H. Kerle, 1966, DM 48), 1342 pp.

Long out of print and as yet unmatched for comprehensiveness, R's collection in translation of a huge body of non-canonical late Jewish writings is still in demand. The 61 items include Shema, various apocalypses, the books of *Esdras*, *Enoch*, the *Testaments of the Twelve Patriarchs* and six others, plus a wealth of other apocryphal and pseudepigraphical material.

W. R. SCHOEDEL, *Polycarp, Martyrdom of Polycarp, Fragments of Papias, The Apostolic Fathers. A New Translation and Commentary, Vol. V* (Camden, N.J.—London: Nelson, 1967, \$5.00), xiii and 130 pp. Bibliographies.

Prof. Schoedel of Brown University presents his own translation and a lengthy commentary on the Polycarp and Papias documents. The system of notes and comments varies somewhat within this volume of the series. For Polycarp's letter to the Philippians S separates detailed philological and exegetical comments from simpler notations on allusions to the Bible made by Polycarp. The notes on the *Martyrdom* and the Papias fragments combine all those elements since they are interdependent. A separate selected bibliography is provided after each translation.

E. STAUFFER, *Die Pilatusinschrift von Caesarea*, Erlanger Universitätsreden N.F.—Sonderreihe der "Erlanger Forschungen" 12 (Erlangen: Universitätsbibliothek, 1966, paper DM 2), 16 pp.

In this brief lecture S describes for his University audience the significance of the Caesarea inscription under three headings: (1) the very name of Pilate, (2) his official designation and (3) the mention of a *Tiberieum* at Caesarea.

H. S. THACKERAY, *Josephus. The Man and the Historian* [1929] (New York: Ktav Publishing House, 1967, \$6.95), xxi and 160 pp. Indexed.

S. Sandmel introduces this reprint of the 1928 Strook Lectures in which Thackeray provided a general audience with a description of the life and character of Josephus and an assessment of his *War* and *Antiquities*. A chapter on Josephus and Judaism studies his biblical text(s). The lecture on Josephus and Hellenism offers a critical literary analysis of Josephus' style. The final section of the book, on Josephus and Christianity, examines the *Testimonium Flavianum*.

Umwelt des Urchristentums, II: *Texte zum neutestamentlichen Zeitalter*, ed. J. Leipoldt & W. Grundmann (Berlin: Evangelische Verlagsanstalt, 1967, MDN 23), 426 pp., map. Indexed.

With the appearance of this volume of texts, the three-volume reference work on the NT world is completed [cf. *NTA* 11, pp. 143 & 383]. The present volume prints 470 texts in German translation from numerous sources. The book opens with a series of texts, from both public and private life, illustrating political and social relations in the Roman Empire at the turn of the era. There follow representative samplings of Hellenistic piety, mystery religions, hero worship, etc. Under the heading of Palestinian Judaism there are texts on the history of the Jews, some Qumran documents, the *Psalms of Solomon*, apocalyptic texts and samples of rabbinic writings. Jewish-Hellenistic material is represented by selections from the LXX, Philo of Alexandria, etc. The volume concludes with a broad selection of representative Gnostic writings. A large colored wall-map of the Roman Empire and Palestine is included.

G. VAN GRONINGEN, *First Century Gnosticism. Its Origin and Motifs* (Leiden: Brill, 1967, 24 gld.), xii and 209 pp. Bibliography. Indexed.

This work is an investigation of the problem of Gnostic origins which attempts to discover the basic motif which led to the emergence of Gnosticism. The author finds this in the spirit of scientism which was prevalent in Hellenism. The investigation deals both with sources and with the interpretations and theories of modern authors on the Gnostic problem. Gnosticism is found to have arisen mainly in Northern Palestine and Syria. A number of appendixes to the volume include summaries and outlines of arguments related to the problem posed.

R. McL. WILSON, *Gnosis and the New Testament* (Philadelphia: Fortress Press, 1968, \$4.50), viii and 149 pp. Indexed.

The chapters in this work are complete revisions of lectures given in the U.S. and Canada in 1965 by the well-known St. Andrews NT scholar and authority on Gnosticism. They deal with the nature of Gnosticism in the light of recent research and discovery, the extent of incipient Gnosticism within the NT period, the use made of the NT by Gnostics, and the new Gnostic "gospels" and other published works from Nag Hammadi. Throughout the author maintains a distinction between the "classical Gnosticism" of the 2nd century and "Gnosis" as a much broader phenomenon in ancient religious thought.

The World of the New Testament, ed. A. J. Malherbe, The Living Word Commentary, Vol. 1 (Austin, Texas: R. B. Sweet, 1967, \$3.50), v and 186 pp. Bibliographies. Indexed.

The opening volume of a new series of NT commentaries concerns itself with basic historical, geographical and religious data. A. J. Malherbe describes life in the Greco-Roman world; E. Ferguson traces Palestinian history from the 5th century B.C. to the 2nd A.D.; R. B. Ward first delineates 1st-century Jewish religion and then offers a supplementary chapter on how to study the NT; LeM. G. Lewis offers a historical survey of the apostolic Church and J. J. Roberts considers the geography of Palestine in NT times.

A. G. WRIGHT, S.S., *The Literary Genre Midrash* (Staten Island, N.Y.: Alba House, 1968, \$2.95), 164 pp. Bibliography. Indexed.

The two lengthy articles on midrash which first appeared in the 1966 *Cath BibQuart* [§§ 11-73; 11-568] are here published as a separate monograph.

W establishes that the term means two things: (1) a method of exegesis and (2) a literary genre, both of which he delineates at length. Both are legitimate but not to be equated or confused with each other.

M. YIZHAR, *Bibliography of Hebrew Publications on the Dead Sea Scrolls 1948-1964*, Harvard Theological Studies XXIII (Cambridge, Mass.: Harvard University Press, 1967, paper \$2.50; London: Oxford University Press), 48 pp. Indexed.

So numerous and so difficult to locate are the articles on the Scrolls written in Hebrew over the past two decades that this handy bibliography has been published to assist Western researchers. Its almost 300 numbered items, compiled under the aegis of F. M. Cross, Jr., are arranged according to subjects: general works (with 8 subdivisions), the texts from Qumran (18 subdivisions), finds of the era between the two Jewish revolts, Masada fragments, book reviews and bibliographies. Many entries are accompanied by brief descriptive notices and the whole is cross-referenced and indexed.

ADDITIONAL BOOKS RECEIVED

K. BARTH, *Die Taufe als Begründung des christlichen Lebens*, Die kirchliche Dogmatik, IV. Band, 4. Teil (Fragment) (Zurich: EVZ-Verlag, 1967, 30 Sw. fr.), xv and 247 pp. Indexed.

A. BARUCQ, *Ecclésiaste*, qohéleth. *Traduction et commentaire*, Verbum Salutis, Ancien Testament 3 (Paris: Beauchesne, 1968), 214 pp.

H. H. BRUNNER, *Kirche ohne Illusionen. Experimenteller Report aus der Zeit nach dem 7. Juli 1983* (Zurich—Stuttgart: Zwingli Verlag, 1968, paper 9.50 Sw. fr.), 152 pp.

C. F. BURKE, *Treat Me Cool, Lord. Prayers—Devotions—Litanies as prepared by some of God's bad-tempered angels with busted halos* (New York: Association Press, 1968, cloth \$3.50, paper \$1.75), 128 pp.

P. DELHAYE, *Le Dialogue de l'Église et du Monde d'après Gaudium et Spes, Schéma XIII, ? Réponses chrétiennes* (Gembloux: Duculot, 1967, 100 Bel. fr.; Paris: Lethiellieux), 160 pp.

G. EBELING, *Frei aus Glauben*, Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte, 250 (Tübingen: Mohr-Siebeck, 1968, paper DM 2.40), 26 pp.

R. F. EVANS, *Pelagius. Inquiries and Reappraisals* (New York: Seabury Press, 1968, \$6.95), xiv and 171 pp. Indexed.

C. GESTRICH, *Zwingli als Theologe. Glaube und Geist beim Zürcher Reformator*, Studien zur Dogmengeschichte und systematische Theologie, Band 20 (Zurich—Stuttgart: Zwingli Verlag, 1968, paper 21 Sw. fr.), 193 pp. Bibliography. Indexed.

T. V. MILLEA, *Ghetto Fever* (Milwaukee: Bruce, 1968, \$3.95), vi and 166 pp.

R. PATAI, *The Hebrew Goddess* (New York: Ktav Publishing House, 1967, \$8.95), 349 pp. Bibliography. Indexed. Includes an appendix entitled "The Goddess in the Dura Synagogue?"

W. N. PITTENGER, *Reconceptions in Christian Thinking, 1817-1967* (New York: Seabury Press, 1968, \$4.50), 127 pp.

H. RENARD, *L'Automobiliste et la morale chrétienne, ? Réponses chrétiennes* (Gembloux: Duculot, 1968, paper 160 Bel. fr.; Paris: Lethielleux), 306 pp. Bibliography.

W. SCHAMONI, *Aufcrweckungen vom Tode. Aus Heiligsprechungsakten übersetzt* (Helmeringhausen: Selbstverlag des Verfassers, 1968, paper DM 2.80), 128 pp., 4 photos. The author prefaces his translations of pertinent parts of 20 canonization processes by a brief consideration of NT miracles, eyewitnesses, Jesus' resurrection, etc. An appendix considers the OT and NT instances of raising from the dead. The book is available from Josefs-Buchhandlung B. Brune, 5789 Bigge/Ruhr.

The Second Vatican Council. Studies by Eight Anglican Observers, ed. B. C. Pawley (New York—London: Oxford University Press, 1967, paper \$3.75), vi and 262 pp. Bibliography. Indexed. F. C. Grant contributes a chapter here on the notion of the relation between Scripture and tradition as contained in the Council decree on revelation.

Theologische Forschung (Hamburg: Herbert Reich, 1967).

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INDEX OF PRINCIPAL SCRIPTURE TEXTS

The numbers following the scriptural texts refer to entries, not pages.

Matthew	142—146, 548—550, 859r	27:45-46	881	5:33-39	177—178r,
1—2	551r, 860—861	27:46	882		195
1:25	147	27:51	168	5:34	563
2	862	28:16-20	169, 560	6:17	149
2:11	552	Mark	170r—175, 561, 883—886	7:21	196
3:11	863	1:16-18	562	7:24-25	871
3:13-17	103	2:18-22	176—177, 195	8:4-15	158, 872
4:1-11	864	2:19	563	8:4-18	555, 873
5—7	148, 865—866	2:20	178r	8:22-25	156
5:1	149	4	887	9:28-36	889
5:14	230	4:1-20	872	9:37-43	558
5:21-48	867	4:1-34	555, 873	9:51—19:27	197, 579
5:32	868	4:11-12	179	10:4	198
5:48	150	4:26-29	564	10:18	897
6:9-13	151—152, 553, 869	4:30-32	874	10:38-42	580, 898
6:13	426	6:45-52	556	11:27	895
6:16-18	153	7:24-31	565	11:29-32	937
8:11-12	154	7:34	638	11:41	899
8:23-27	155—156	8:15	888	12:1	888
9:8	157	8:35	182	12:50	566
9:14-17	177—178r, 195, 870	9:2	889	13:18-21	874
9:15	563	9:14-29	558	13:22-30	900
10:12-14	552	9:31	181	13:28-29	154
11:7-8	871	9:37-39	890	14:20	199
12:36	554	10:18	183	15:11-32	581
12:38-41	937	10:32-33	181	16:1-7	901
13:1-23	158, 872	10:35-40	566	17:21	902
13:1-35	873	10:35-45	211	18:8	582
13:1-52	555	10:45	891	19:28—24:53	583
13:31-33	874	11:12-25	567	21:2	568
13:36-52	875	12:42	568	21:25-28	584
14:22-33	556	14:36	689	22:27	891
15:21-28	565	15:34	882	22:40-46	903
16:1-4	937	15:38	168	23:43	200
16:6	888	16:9-20	184	23:45	168
16:17-19	159	Luke	185—189r, 263, 569—573, 892—894	23:46	201
16:18	876—877	1—2	190, 551r, 574, 861	John	202—216, 585r—595, 904—919, 954, 967, 1088
16:18-19	878	1:1-4	575	1:1	217
16:18-20	557	1:31-33	191	1:1-2	218
17:1-9	160, 889	1:46-55	576	1:1-14	920
17:14-20	558	1:48	895	1:1-18	219
18:15-18	557	2:1-14	896	1:3	921, 969
19:3-12	161r—163r, 879r	2:48-50	192r	1:6-8	922
19:9	868	3:1—4:30	577	1:14	596
20:20-23	566	3:16	863	1:19-28	597
20:28	891	4	193	1:28	220
21:28-32	880	4:16-30	194	1:29, 36	221, 923
25:1-13	164	4:31—9:50	578	2:1-11	597—598, 924r
26:28	165	5:1-11	562	2:4	222
26:36-46	559			2:10	223
26:69-75	166			2:15	224
27:5	167				

3:3	925	1	271	Galatians	266, 270,
4:11-12	225	1:1-7	625		298—299,
6	226r—227r	1:3-4	960		977—978r
6:1-13	228	1:11	961	2	246
6:16-21	229, 599	1:13-15	626	2:11-21	979
6:28-29	926	3:25-26	627	3:5	961
8:12	230	4	272	3:20	300
9:38-39	599	4:5	273		
10:7	231	5	274—275	Ephesians	301—302,
10:16	927	5:3-5	319		497r
10:34	600	5:12-19	628	1:3-14	980
11:51	927	5:12-21	276—279	1:10	303
12:20	232	6:3	280	1:23	640
13—17	928	6:17	962	5:21-33	304
14—17	233	8:15	629		
14:2	234	8:19-27	281	Philippians	
15	929	8:23	282	2:5	305
16:21	235	9—11	185, 963	2:5-11	981
16:33	601	9:3-5	630	2:6-11	306—307,
19:25-27	235—236,	10:4	283, 685		982—983
	602, 930	13:1-8	284	4:1	641
19:28	931	14:5	285		
20—21	932	15	185	Colossians	302, 308,
20:6-7	237	16:25	286, 631		642—643
20:29	238			1:12-20	984r
21	239	1 Corinthians	287r,	1:15, 18	309
21:15-17	240		632r	1:15-20	969,
					985r—986
Acts	185, 187,	1:2	964	3:1-4	310
	189r—190,	1:18-25	965		
	241r—244,	1:18—2:16	966	1—2 Thessalonians	
	266, 270,	2:6-16	633, 967		311r
	603—606,	2:14—3:4	968		
	892, 894,	3:1	634	1 Thessalonians	
	933r—935, 1055	7	635	5:19-21	987
1:9	114, 117—118,	8:6	969		
	212, 233	9:9-10	970	2 Thessalonians	312,
1:16	936	10:1-2	288		988
1:18	167	10:1-13	272	2	313
2:22-36	937	10:28-29	623		
2:36	894	11:3-16	161r—163r,	1 Timothy	
8:9	938		879r	3:2, 12	314
9:16	245	12	289		
10:9-48	939	12—14	290	Titus	
15	246	12:3	741, 971	1:6	314
15:20, 29	607	13	972		
16:6	251	15:1-11	185	Hebrews	262,
17:27	247	15:3-4	973		315r—317,
19:1-7	940	15:3-5	291—292		644—648,
20:18-35	248	15:3-7	636		989—990
20:18-36	249r	15:3-8	293—294	1	62
20:29-30	938	15:4	295, 507, 974	1:2	969
21:25	609	15:17	637	5:5-10	903
22—26	941	15:32	975	5:11—6:3	634
24—28	250	15:45	296—297	6:1	649
24:24	251	16:22	638	7:23	650
28:12-14	942			10:1	318
		2 Corinthians	639r	10:19-25	651
Romans	52r—57r,	4:2; 5:11	623	13	991r
	490r—491r	8:9	976	13:20-21	992

James	652—653r	3:19	997	1:5	1000
1:2-4	319	4:12	733	1:10	329
2:11	993	1—3 John	324r	2—3	662,
					1001—1002
1 Peter	320—321,	1 John	210, 998	3:8	1003
	654, 994	2:13-14	601	6:9-11	330
1:24—2:17	322	3:10-18	325	7:4-8	663
2:4-10	323r, 655r,	2—3 John	658—659	9:12, 16	664
	995r	Apocalypse	326—	12	331, 1004
2:11	996		328r, 660—	16:4	410
3:17	656		661r, 999	21:5-8	1005
3:18—4:6	657r				

INDEX OF AUTHORS

SIGLA

(A) Author, editor or translator of article or book

(B) Book reviewer

(C) Cited in article or book review

Numbers refer to entries, unless otherwise noted.

- Aalen, S.: 226r(B), 1025(A), 1049(C)
 Abbott, E. A.: 544(C)
 Abbott, W. M.: 743(A)
 Abramowski, L.: 201(A)
 Abri, J.: 30(A)
 Ackroyd, P. R.: 458(A), 1026(A)
 Adam, A.: 705(C)
 Adams, J. C.: 649(A)
 Adinolfi, M.: 320(A), 996(A)
 Ages, A.: 498(A)
 Aland, K.: 40(A), 41r—44r(A), 47(C), 482r—
 484r(A), 795r(A), 797(C)
 Albright, W. F.: 1061(A)
 Alden, R. L.: 897(A)
 Alexander, R. G.: 775(A)
 Alfaro, J.: 131(C)
 Allegro, J. M.: 1085(C)
 Allo, E.-B.: 965(C), 972(C)
 Alonso Diaz, J.: 644(A)
 Alonso-Schökel, L.: 744r(A)
 Alszeghy, Z.: 628(C)
 Altizer, T. J. J.: 777(C)
 Alvarez, C. G.: 230(A)
 Ambrozic, A. M.: 179(A)
 Amiot, F.: 608(A), 609(A)
 Anderson, J. N. D.: 843(A)
 Anz, W.: 737(C)
 Argyle, A. W.: 140r(B)
 Arnaldich, L.: 421(A)
 Arseniev, N.: 368(A)
 Asensio, F.: 499(A), 826(A)
 Asveld, P.: 756(A)
 Audet, J.-P.: 356(A), 459r(B), Biog. p. 245.
 Augusta Marie, Sr.: 369(A)
 Avigad, N.: 719(A)
 Avi-Yonah, M.: 407(A)
- Backus, D.: 500(A)
 Baer, Y.: 132(A)
 Bagatti, B.: 225(A), 391r(A)
 Bahr, G. J.: 943(A)
 Baillie, J.: 445(C)
 Baird, W.: 632r(B)
 Bajsić, A.: 97(A)
 Baker, J.: 492r(B)
 Bakken, N. K.: 982(A)
 Balagué, M.: 133(A), 237(A)
 Baltensweiler, H.: 688(A), 879r(B)
 Bammel, E.: 722(A)
 Bandstra, A. J.: 305(A), 977(A), 989(A)
 Barbaglio, G.: 610(A), 944(A)
 Barbour, R. S.: 127r(B), 642(A)
 Barnard, L. W.: 1052(A)
 Barnes, T. D.: 704(A)
 Barr, J.: 81(C), 459r(A), 757r—758r(A), 801r(B)
 Bartels, K.-H.: 784(A)
 Barth, K.: 30(C)
 Barth, M.: 280(C), 298(A), 945(A), 978r(B),
 979(A), 984r(B)
 Bartina, S.: 552(A)
 Bartsch, H.-W.: 178r(B), 402r(B), 517r(A),
 960(A), Biog. p. 383
 Batey, R.: 304(A), 832(A)
 Bauer, G. L.: 9(C)
- Bauer, J. B.: 904(A)
 Bauernfeind, O.: 1067(A)
 Baum, G.: 34(A)
 Baumann, R.: 689(A)
 Baumbach, G.: 408(A), 859r(C)
 Baumgärtel, F.: 14(C)
 Baumgarten, J. M.: 1074(A), 1075(A)
 Baur, F. C.: 958(C)
 Bavaud, G.: 332r(B)
 Beardslee, W. A.: 536(A)
 Beasley-Murray, G. R.: 1027r(A)
 Beaucamp, É.: 681(A)
 Beck, W.: 800r(A)
 Becker, J.: 285(A), 629(A)
 Becker, U.: 595(C)
 Behler, G.-M.: 690(A), 849(A)
 Behm, J.: 2r(A)
 Beilner, W.: 85(A)
 Benko, S.: 576(A), 735(A)
 Benoit, P.: 1(C), 86r(A), 114(A), 254r(B),
 287r(B), 720(A)
 Bentley, R.: 607(C)
 Bergmeier, R.: 659(C), 926(A)
 Berkhof, H.: 10(A)
 Bernard, C.-A.: 946(A)
 Bertram, G.: 409(A)
 Besson, M.: 765(C)
 Betz, H. D.: 410(A)
 Betz, O.: 422(A), 892(A)
 Beyschlag, K.: 370r(B)
 Bianchi, U.: 682(A)
 Bierzychudek, E.: 53r(B)
 Birdsall, J. N.: 2r(B), 485r(B)
 Birkelund, H.: 108(C)
 Bishop, E. F. F.: 501(A), 936(A)
 Black, M.: 98(A), 711(C), 819(C)
 Blackman, E. C.: 460(A), 905r(B)
 Blair, E. P.: 142(A)
 Blank, J.: 189r(B), 669r(C)
 Blenker, A.: 652(A)
 Blenkinsopp, J.: 673(A)
 Blevins, J. L.: 583(A)
 Bligh, J.: 622r(B), 751r(B), 834r(B), 978r(A)
 Blum, G. G.: 370r(A)
 Bobrinskoy, B.: 371(A)
 Böcher, O.: 585r(A), 916(C)
 Boers, H. W.: 1006(A)
 Bogaert, M.: 798(A)
 Böhlig, A.: 736(A), 738r(B), 1087(A)
 Boice, J. M.: 372(A), 461(A), 833(A)
 Boismard, M.-É.: 86r(A), 238(C), 343(C),
 910(C), 917r(B)
 Boling, R. G.: 1076(A), 1078(A)
 Boman, T.: 748(C)
 Bonnard, P.: 143r(A)
 Bonnard, P.-E.: 256r(C), 1028(A)
 Borgen, P.: 185(A), 226r—227r(A), 916(C)
 Bormann, P.: 611r(A)
 Bornkamm, G.: 142(C), 521(C)
 Borse, U.: 643(A), 962(A)
 Bousset, W.: 737(C)
 Bouttier, M.: 515(A)
 Bovon, F.: 603(A)

- Bowden, J. S.: 332r(B)
 Bowker, J. W.: 604(A)
 Bowman, J.: 170r(A)
 Boyd, W. J. P.: 233(A)
 Braaten, C. E.: 462r(A)
 Brändle, M.: 111(A), 112(A), 537(A)
 Brandon, S. G. F.: 99r—100r(A), 834r—835r(A)
 Bratcher, R. G.: 488(A)
 Braude, W. G.: 87(A)
 Braun, F.-M.: 204(C), 586 (A)
 Braun, H.: 310(C), 1006(C)
 Brennan, J.: 59r(B)
 Brieger, P. H.: 328r(A)
 Bring, R.: 283(A), 300(C)
 Brock, S. P.: 799(A)
 Brocke, M.: 723(A)
 Bronson, D. B.: 299(A)
 Brosseder, J.: 442(A)
 Brown, R. E.: 126(A), 202(A), 207(C), 518(A),
 585r(B), 587r—588r(A), 589(A), 595(C),
 759(A), 905r(A), 909(C), 917r(A)
 Brown, S.: 1077(A)
 Brox, N.: 669r(C), 971(A)
 Bruce, F. F.: 301(A)
 Bruns, J. E.: 1(A), 203(A), 601(A), 912r(B)
 Bruppacher, H.: 150(A), 489(A)
 Buck, H. M.: 47(C)
 Bugge, S.: 1029(A)
 Bultmann, R. K.: 9(C), 14(C), 17(C), 18(C),
 23(C), 71r(C), 98(C), 156(C), 219(C), 293(C),
 324r(B), 339(C), 351(C), 367(C), 460(C),
 462r(C), 469(C), 502r(A), 521(C), 585r(C),
 589(C), 668r(C), 671(C), 761r(C), 763(C),
 767(C), 780(C), 785(C), 789(C), 791(C),
 793(C), 832(C), 857r(C), 947(C), 952(C),
 998(C), 1007r(C)
 Burchard, C.: 727(A)
 Burghardt, W. J.: 750(A)
 Burkhart, J. E.: 761r(B)
 Burkhill, T. A.: 565(A)
 Burney, C. F.: 819(C)
 Butler, B. C.: 135(C), 544(C)

 Cahill, P. J.: 777(A)
 Caird, G. B.: 674r(B)
 Calmet, A.: 890(A)
 Cambe, M.: 255r(B)
 Cambier, J.: 386r(B), 502r(B)
 Cameron, J. M.: 463(A)
 Campbell, E. F.: 1078(A)
 Canfield, L. H.: 709(C)
 Cantalamessa, R.: 318(C)
 Carboni, E.: 67(A)
 Carmignac, J.: 705(C)
 Carrez, M.: 253(A)
 Casalis, G.: 49(C)
 Catrice, P.: 939(A)
 Celada, B.: 88(A), 373(A), 411(A)
 Cerfaux, L.: 254(A), 944(C), Biog. p. 383
 Chenu, M.-D.: 554(C)
 Cherian, C. M.: 447r(B), 744r(B)
 Chomsky, W.: 108(C)
 Christensen, C. R.: 1088(A)
 Cipriani, S.: 877(A)
 Clavier, H.: 683(A)
 Cohen, B.: 412r(A)
 Cohn, H. H.: 519(A)
 Collins, J. J.: Biog. p. 127
 Colson, J.: 674r(A), 675(A)
 Colwell, E. C.: 217(C)
 Condon, K.: 745(A)
 Congar, Y. M.-J.: 27(C), 856(A)
 Conzelmann, H.: 190(C), 241r(A), 291(C),
 947(A), 1007r(A)
 Cook, W. R.: 746(A)
 Cooke, B.: 1017(A)
 Cooper, E. J.: 684(A)

 Coppens, J.: 80(A), 306(A)
 Corbo, V.: 1062(A)
 Cornelis, J.: 490r(B)
 Cothenet, E.: 256r(B)
 Countess, R. H.: 217(A)
 Cousins, P. E.: 101(A)
 Cox, H.: 372(C)
 Craddock, F. B.: 976(A)
 Craghan, J. F.: 196(A)
 Cranfield, C. E. B.: 992(A)
 Crawford, R. G.: 691(A), 1030(A)
 Crehan, J. H.: 31(A), 605r(B)
 Cremer, F. G.: 177(A), 178r(A), 195(A), 563(A),
 836(A), 870(A)
 Cross, F. M.: 1079(A)
 Crossan, D.: 464(A)
 Cullmann, O.: 332r—334r(A), 335(A), 339(C),
 535(C), 589(C), 665r—666r(A), 671(C),
 987(A)
 Culshaw, W. J.: 49(A)
 Culver, R. D.: 169(A)
 Curran, C.: 520(A)
 Czerski, J.: 692(A)

 Dacquino, P.: 311r(B), 805(A), 980(A)
 Dahl, N. A.: 185(C)
 Dalman, G.: 108(C), 1025(C)
 Dalton, W. J.: 343(C), 657r(A), 997(A)
 Daniel, C.: 89(A), 423(A), 871(A), 888(A)
 Daniélou, J.: 392(A), 401r(B), 1053(A)
 Danker, F. W.: 322(A), 323r(B), 800r(B)
 da Spinetoli, O.: 551r(A), 877(C), 878(A)
 Dattler, F.: 827(A)
 Dauer, A.: 602(A), 930(A)
 David, J.-E.: 165(A)
 Davidson, S.: 3(C)
 Davies, P. E.: 81(A), 1031(A)
 Davies, W. D.: 81(C), 443r(A), 944(C)
 Dearing, V. A.: 794(A)
 Decroos, M.: 1054(A)
 Deer, D. S.: 50(A), 548(A)
 Deissmann, A.: 819(C)
 de Jonge, M.: 168(A)
 de la Potterie, I.: 877(C)
 de Lavalette, H.: 124(A)
 del Cerro Calderón, G.: 667(A)
 De Letter, P.: 277(A)
 Delleman, T.: 68(A)
 Delling, G.: 110r(B), 161r(B), 413(A), 676(A)
 Dell'Oca, R.: 90(A)
 Delorme, J.: 171(A), 204(A), 855(A)
 de Lubac, H.: 4(C)
 de Martino, E.: 252(C)
 Demke, C.: 219(A)
 Denis, A.-M.: 556(A)
 De Pinto, B.: 205(A), 906(A)
 Dequeker, L.: 491r(B), 598(A)
 de Relles, J.-P.: 681(A)
 De Rosa, P.: 109(A)
 Derrett, J. D. M.: 581(A)
 de Ru, G.: 288(A)
 De Rudder, J. P.: 32(A)
 de Santo-Tomas, J.-J.: 693(A)
 de Solages, B.: 138(C)
 des Places, É.: 247(A)
 de Ste Croix, G. E. M.: 394r(B)
 Devambez, P.: 393(A)
 de Vaux, R.: 424r(B), 760(A)
 Dewailly, L.-M.: 218(A), 286(A), 554(A),
 631(A)
 De Witt Burton, E.: 138(C)
 Dibelius, M.: 603(C)
 Dilthey, W.: 521(C)
 Dion, H.-M.: 206(A)
 Dodd, C. H.: 215(C), 234(C), 324r(C), 351(C),
 522(C), 585r(C), 909(C)
 Dominguez del Val, U.: 35(A)

- Doudna, J. C.: 561(C)
 Drexler, H.: 901(A)
 Dreyfus, F.: 114(C)
 Drinkwater, F. H.: 113(A), 844(A), 845(A)
 Driver, G. R.: 396(C), 435(C)
 Dubarle, A.-M.: 820(A)
 Du Buit, F. M.: 345(A), 873(A), 875(A)
 Duclos, V.: 114(A)
 Duesberg, H.: 284(A), 1032(A)
 Dugmore, C. W.: 329(C)
 Dulière, W.-L.: 357(A), 828(A)
 Dulles, A.: 444(A), 521(A)
 Duplacy, J.: 155(A)
 Dupont, J.: 154(A), 249r(A), 555(A), 564(A),
 606(C), 874(A)
 Dupuy, B.-D.: 54r(B)
 Duquoc, C.: 343(C)
- Ebeling, G.: 23(C), 668r(A), 761r(C), 762r(C),
 775(C)
 Edwards, W. T.: 569(A)
 Eichrodt, W.: 14(C)
 Ekström, R.: 1013(A)
 Elliott, J. H.: 323r(A), 655r(A), 867(A), 995r(A)
 Elliott, W. J.: 481(A)
 Ellis, E. E.: 445(A)
 Emerton, J. A.: 638(A), 705(A)
 Emery, P.-Y.: 374(A)
 English, E. S.: 51(A), 706(A)
 Engnell, I.: 26(C)
 Enslin, M. S.: 785(A)
 Epp, E. J.: 487r(B), 605r(A), 933r(A)
 Erbetta, M.: 707(A)
 Ernst, J.: 302(A), 1004(A)
 Evans, C. F.: 446(A)
 Exum, C.: 248(A)
 Eyquem, M.-B.: 222(A)
- Faraoni, V.: 1008(A)
 Farmer, W. R.: 135(C), 538r(A), 542(C),
 835r(B)
 Fascher, E.: 859r(B)
 Fasekas, L.: 280(A)
 Fatum, L.: 530(A)
 Feil, E.: 1018(A)
 Feine, P.: 2r(A)
 Felder, H.: 480(C)
 Feldman, L. H.: 415r(A)
 Fensham, F. C.: 1033(A)
 Feuillet, A.: 204(C), 235(A), 255r—257r(A),
 566(A), 663(A), 891(A), 909(C), 948r(A),
 986(C)
 Filson, F. V.: 991r(A), 1080(A)
 Fitzmyer, J. A.: 60r(B), 258(A), 424r—425r(A),
 728r(A)
 Fletcher, J.: 1024(C)
 Flick, M.: 628(C)
 Floris, E.: 882(A)
 Flusser, D.: 426(A)
 Ford, J. Massingberd: 161r(B), 164(A), 375(A),
 729(A), 869(A)
 Forde, G. O.: 668r(B)
 Forel, M.-F.: 677(A)
 Forestell, J. T.: 951r(B)
 Francis, F. O.: 308(A)
 Fransen, P. F.: 11(A)
 Frantzen, P.: 937(A)
 Frede, H. J.: 497r(C)
 Freed, E. D.: 590(A)
 Frend, W. H. C.: 394r—395r(A), 396(A),
 436(A), 708r(A)
 Fresenius, W.: 786(A)
 Freyne, S.: 539(A)
 Frid, B.: 737(A)
 Fry, E. M.: 151(A)
 Fuchs, E.: 23(C), 33(C), 521(C), 761r(C),
 762r(C), 775(C), 857r(C)
- Fuller, R. H.: 127r—129r(A), 159(A), 526r(B)
 Funk, R. W.: 462r(B), 658(A), 761r—762r(A),
 858(C)
 Furness, J. M.: 983(A)
 Füssinger, A.: 351(A)
 Frye, N.: 858(C)
- Gabathuler, H. J.: 985r(A)
 Gabler, J. P.: 9(C)
 Gaechter, P.: 115(A), 829(A)
 Galloway, C. J.: 747(A), 806(A)
 Gangel, K. O.: 973(A)
 Garrone, G.: 807(A)
 Gärtner, B.: 730r(A), 967(A)
 Gazov-Ginzberg, A. M.: 1081(A)
 Gehman, H. S.: 819(C)
 George, A.: 186(A), 612(A)
 Georgi, D.: 639r(A), 949r(A)
 Gerber, W.: 889(A)
 Gerhardsson, B.: 158(A), 292(C), 872(A),
 1001(A), 1019(A)
 Geysells, L.: 640(A)
 Ghidelli, C.: 1055(A)
 Giardini, F.: 134(A)
 Giavini, G.: 948r(B), 986(A), 1020(A)
 Giblin, C. H.: 313(A)
 Giet, S.: 606(A), 1052(C), 1057(C)
 Gilchrist, J. M.: 250(A)
 Gilmour, S. MacL.: 82(A)
 Ginsburg, H. L.: 728r(B)
 Girardin, B.: 787(A)
 Gispert-Sauch, G.: 454r(B)
 Giversen, S.: 738r(A)
 Glasson, T. F.: 309(A), 503(A), 942(A)
 Glombitza, O.: 651(A)
 Gnilka, J.: 207(A), 403r(B)
 Gnutek, W.: 470(A), 471(A)
 Goddard, B. L.: 58(A)
 Goedhart, H.: 427(A)
 Goettmann, A.: 540(A)
 Gollwitzer, H.: 310(C)
 Goodenough, E. R.: 613(C)
 Goodman, A. E.: 201(A)
 Goodspeed, E. J.: 50(C), Biog. p. 245
 Goppelt, L.: 71r(B), 272(A), 336(A)
 Gössmann, E.: 824(C)
 Grabner-Haider, A.: 376(A), 778(A)
 Grant, R. M.: 808(A)
 Grässer, E.: 310(A), 315r(A), 1034r(B)
 Grassi, J. A.: 750(A)
 Grayston, K.: 208(A)
 Greg, W.: 794(C)
 Grelot, P.: 27(C), 200(A), 417r(B), 424r(B),
 447r(A), 678r(A), 763(A)
 Grenville, C. M.: 531(A)
 Grintz, J. M.: 108(C)
 Grispino, J. A.: 628(A), 802r(A)
 Grob, R.: 173(C)
 Gross, J.: 953r(B)
 Grundmann, W.: 241r(B)
 Gryglewicz, F.: 209(A), 221(A), 591(A)
 Gryson, R.: 809(A)
 Grzybek, S.: 788(A)
 Gualtieri, A. R.: 846(A)
 Guarducci, M.: 1063r(A)
 Gundry, R. H.: 234(A), 654(A)
 Günthör, A.: 685(A)
 Güttgemanns, E.: 1009(A)
 Guttmann, A.: 1068(A)
 Gutwenger, E.: 102(A), 115(C)
 Guy, H. A.: 860(A)
- Haacker, K.: 921(A)
 Haag, H.: 343(C)
 Haardt, R.: 437(A)
 Haenchen, E.: 170r(B), 219(C), 603(C), 810r(A),
 1090r(B)

- Hagemeyer, Sr. O.: 641(A)
Hahn, F.: 13(C), 128r(C), 130r(A), 534(C), 535(C), 694(A), 854(C), 859r(C)
Haller, E.: 12(A)
Hamilton, W.: 777(C)
Hanfmann, G. M. A.: 1064(A)
Hanford, W. R.: 187(A)
Hanigan, J. P.: 172(A)
Hanson, A.: 414(A), 600(A), 1031(C)
Hanson, R. P. C.: 541(A), 933r(B)
Hare, D. R. A.: 709(A)
Häring, B.: 148(A), 686(A)
Harnack, A.: 341(C), 709(C), 737(C)
Harris, J. G.: 428(A)
Haufe, G.: 377(A), 482r(B), 812r(B), 850(A)
Hawkins, J. C.: 138(C)
Hefner, P.: 13(A)
Hegermann, H.: 532r(B)
Heick, O. W.: 748(A)
Heidegger, M.: 775(C), 787(C)
Heikkinen, J. W.: 69(A)
Hempel, J.: 429r(A)
Hengcl, M.: 713r(B)
Henze, C. M.: 92(C)
Héring, J.: 965(C)
Héris, C.-V.: 358(A)
Hermans, R.: 640(A)
Herrmann, L.: 990(A)
Hesse, F.: 14(C)
Hiers, R. H.: 902(A)
Higgins, A. J. B.: 210(A), 316(A), 545r(B), 1069(A)
Hilgert, E.: 3(A)
Hill, D.: 211(A), 295(A), 507(C), 1010(A)
Hillyer, N.: 504(A), 660(A)
Hiltbrunner, O.: 497r(B)
Hinnebusch, P.: 570(A)
Hinnells, J. R.: 1056(A)
Hodges, Z. C.: 522(A)
Hoenig, S. B.: 731(A), 1086(C)
Hoffmann, J. G. H.: 173(A)
Hoffmann, P.: 900(A)
Hofius, O.: 927(A)
Holder, F. L.: 465(A)
Holtz, T.: 657r(B), 661r(B)
Hooker, M. D.: 271(A)
Hopkins, I. W. J.: 811(A)
Hordern, W.: 462r(C)
Horst, U.: 1014(A)
Hotta, Y.: 36(A)
Howard, G.: 613(A), 876(A)
Howard, J. K.: 103(A), 592(A), 950(A)
Hoyos, F.: 70(A), 191(A), 378(A)
Hruby, K.: 724(A)
Huber, W.: 397(A)
Huby, J.: 965(C)
Hughes, P. E.: 472(A)
Hull, R.: 567(A)
Hull, W. E.: 104(A), 571(A), 572(A), 1027r(B)
Hulsbosch, A.: 361(A)
Hummel, R.: 859r(C)
Hunger, H.: 904(C)
Hurd, J. C.: 287r(A), 290(C), 618r(B), 632r(A)
Huxhold, H. N.: 645(A)
Isabel, Sr. M.: 596(A)
Isaksson, A.: 161r—163r(A), 879r(A)
Jacobs, T.: 243(A), 637(A)
Jacono, V.: 965(C)
Jameson, H. G.: 135(C)
Janczak, A.: 105(A)
Jasper, F. N.: 14(A)
Jaubert, A.: 830(A), 907(A)
Jeremias, J.: 291(C), 305(C), 307(C), 546r(C), 767(C), 812r—813r(A), 838r(C), 851(A), 858(C), 1071(C)
Jervell, J.: 185(C), 226r(B), 603(C)
Jewett, R.: 614(A)
Johnson, S. E.: 959(C)
Johnson, S. L.: 106(A), 160(A), 559(A), 881(A)
Johnston, L.: 124(A)
Joly, R.: 1052(C), 1057(A)
Jones, A.: 59r—60r(A), 492r—493r(A), 801r(A)
Journet, C.: 334r(B)
Jowett, B.: 3(C)
Kahle, P.: 108(C)
Kalland, E. S.: 61(A)
Källstad, T.: 679(A)
Käsemann, E.: 71r(A), 185(C), 219(C), 310(C), 337(C), 521(C), 589(C), 615(A), 789(A), 832(C), 947(C), 952(C)
Kasser, R.: 438(A), 739(A)
Kaufmann, L.: 337(A)
Keck, L. E.: 443r(B), 577(A), Biog. p. 245
Kee, H. C.: 717(A), 883(A)
Kehl, M.: 922(A)
Kehl, N.: 984r(A)
Kenyon, F. G.: 486(A)
Kenyon, K. M.: 871(C), 1065(A)
Kertelge, K.: 259(A), 611r(B), 951r(A)
Kessler, H.: 116(A)
Kiessig, M.: 448(A)
Kilpatrick, G. D.: 199(A), 561(A), 796(C), 993(A)
Kimmerle, H.: 779(A)
Kinniburgh, E.: 107(A), 981(A)
Klaar, E.: 280(C)
Klappert, B.: 291(A)
Klawek, A.: 193(A)
Klein, G.: 244(A), 539(C), 562(A), 952(A)
Kline, L.: 764(A)
Knapp, T. R.: 260(A)
Knigge, H.-D.: 884(A)
Knight, G. A. F.: 14(C)
Knörzer, W.: 553(A)
Koch, K.: 13(C), 1071(C)
Koester, H.: 790(A)
Kohler, W.: 341(C)
Kolenkow, A.: 273(A)
Kopeć, E.: 473(A)
Kraft, R. A.: 710(A)
Krämer, M.: 147(C)
Kramer, W.: 532r(A)
Krasiński, J.: 466(A)
Kraus, H.-J.: 338(A)
Kraus, J.: 1021(A)
Krause, C.: 865(A)
Krause, M.: 738r(C)
Kremer, J.: 293(A), 294(A)
Krentz, E.: 449(A)
Krodel, G.: 261(A)
Kubo, S.: 45(A)
Kuhn, J. E.: 480(C)
Kuhn, K. G.: 903(C)
Kuiper, F. H.: 15(A)
Kümmel, W. G.: 2r(A), 505r(A), 627(A), 810r(B)
Küng, H.: 1014(C)
Kuss, O.: 346(A), 646r(A), 765(A)
Kutscher, E. Y.: 108(C)
L., E. D.: 380r(B)
Labib, P.: 736(C), 738r(C)
Lacan, M.-F.: 131(C)
Lace, M.: 450(A)
Lachmann, K.: 544(C)
Ladd, G. E.: 1034r(A), 1049(C)
Lagrange, M.-J.: 138(C), 485r(C), 760(C)
Lákatos, E.: 474(A)
Laland, E.: 580(A)
Lamarche, P.: 306(C)
Lambrecht, J.: 887(A)

- Lamirande, É.: 416(A)
 Lampe, G. W. H.: 359(A), Biog. p. 127
 Landucci, P. C.: 551r(B), 877(A)
 Lane, W. L.: 766(A)
 Langemeyer, B.: 1035(A)
 Langevin, P.-É.: 964(A)
 Langgärtner, G.: 326(A)
 Langkammer, H.: 506(A), 969(A)
 Larnicol, C.: 749(A)
 Laurentin, R.: 192r(A), 379(A)
 Lauzière, M.-É.: 516(A)
 Lawson, W.: 124(A)
 Lawton, T. A. D.: 91(A)
 Lazure, N.: 204(C), 916(C)
 Leal, J.: 157(A), 582(A), 908(A)
 Leaney, A. R. C.: 430r(A)
 Lecler, J.: 347(A)
 Leconte, R.: 398(A)
 Lécuyer, J.: 360(A)
 Le Déaut, R.: 391r(B), 425r(B), 1082(A)
 Lee, G. M.: 183(A), 251(A), 507(A), 711(A), 970(A)
 Leenhardt, F.-J.: 680(A)
 Légasse, S.: 380r(A)
 Legrand, L.: 245(A), 475(A)
 Leivestad, R.: 135(A)
 Lengsfeld, P.: 343(C), 953r(A)
 Léon-Dufour, X.: 136r(A), 137(A), 156(C), 451(A), 909(A)
 Leonard, A.: 695(A)
 Lescow, T.: 903(A)
 Levie, J. L.: Biog. p. 383
 Levoratti, A.: 352(A)
 Lewis, R. B.: 1058(A)
 Licht, J.: 1083(C)
 Lietzmann, H.: 965(C)
 Lifshitz, B.: 720(C)
 Lightfoot, J. B.: 1058(C)
 Lightfoot, R. H.: 592(C)
 Lindars, B.: 227r(B)
 Linnemann, E.: 857r(A), 858(C)
 Linton, O.: 185(C)
 Ljungvik, H.: 814(A)
 Llamas, J.: 381(A)
 Lohfink, G.: 114(C)
 Lohfink, N.: 16(A), 27(C)
 Lohmeyer, E.: 307(C), 664(C), 889(A)
 Lohse, E.: 81(C)
 Loofs, F.: 341(C)
 López, L.: 382(A)
 Loretz, O.: 37(A)
 Loria, R.: 557(A)
 Lorimer, W. L.: 630(A), 650(A)
 Lotz, D. W.: 791(A)
 Lövestam, E.: 1003(A)
 Lozovan, E.: 1059(A)
 Luciani, F.: 431(A)
 Luck, U.: 319(A), 560(A)
 Lundström, G.: 1049(C)
 Luz, Sr.: 934(A)
 Luz, U.: 262(A)
 Lyonnet, S.: 55r(B), 278(A), 314(A), 616(A), 972(C)
 Mackay, C.: 317(A)
 MacRae, G. W.: 1039r(B)
 Maggioni, B.: 383(A)
 Maher, M.: 1036(A)
 Mahoney, A.: 868(A)
 Mahoney, L.: 38(A)
 Malevez, L.: 131(A), 339(A), 523(A)
 Malherbe, A. J.: 975(A)
 Malina, B.: 862(A)
 Maly, E. H.: 745(A)
 Maly, K.: 971(C)
 Mamie, P.: 56r(B)
 Mánek, J.: 149(A)
 Manson, T. W.: 290(C)
 Margot, J.-C.: 815(A), 1037(A)
 Markham, R. P.: 72(A)
 Marranzini, A.: 340(A)
 Marrow, S.: 239(A)
 Marshall, I. H.: 130r(B)
 Martin, B.: 117(A)
 Martin, R. P.: 821(A)
 Martini, C. M.: 180(A), 485r(A), 796(A)
 Martyn, J. L.: 767(A)
 Marx, A.: 1083(A)
 Marxsen, W.: 18(C), 121(C), 293(C), 517r(C), 524r(A), 766(C)
 Masini, M.: 899(A)
 Masson, C.: 218(C)
 Matthews, A. D.: 144(A)
 Mauser, U.: 300(A)
 Mazal, O.: 399(A)
 McCasland, S. V.: Biog. p. 245
 McCord, H.: 508(A)
 McKenzie, J. L.: 1(C), 27(C), 1038(A)
 McLoughlin, S.: 138(A)
 McMillan, E.: 966(A)
 McNamara, M.: 212(A), 417r(A), 509(A), 920(A)
 McPolin, J.: 493r(B)
 McRay, J.: 452(A), 813r(B)
 McShane, P.: 768(A)
 Meeks, W. A.: 127r(B)
 Mees, M.: 46(A), 910(A)
 Meinhold, P.: 341(A)
 Ménard, J.-E.: 255r(B), 617r(B), 740(A), 1089(A)
 Merkel, H.: 837(A)
 Messerschmidt, H.: 17(A)
 Messerschmidt, L.: 156(A)
 Metzger, B. M.: 486(A), 487r(A), 794(C)
 Metzger, H.-O.: 911(A)
 Meyer, P. W.: 223(A)
 Meynell, H.: 542(A)
 Meysing, J.: 725(A), 1073r(B)
 Mezger, M.: 769(A)
 Mezzadri, L.: 400(A)
 Michael, M.: 145(A)
 Michaels, J. R.: 656(A), 880(A)
 Michaud, J.-P.: 204(C)
 Michel, A.: 4(A), 279(A)
 Michel, O.: 1067(A)
 Michl, J.: 639r(B)
 Miguens, M.: 831(A)
 Millar, F.: 708r(B)
 Miller, B. F.: 439(A)
 Moffatt, J.: 664(C)
 Moir, I. A.: 73(A), 483r(B)
 Molitor, J.: 494(A)
 Mollat, D.: 213(A)
 Moltmann, J.: 780(A)
 Monden, L.: 102(C)
 Mondin, B.: 1070(A)
 Montagna, D.-M.: 898(A)
 Montagnini, F.: 331(A)
 Montague, G. T.: 543(A)
 Montefiore, H.: 436(C)
 Montgomery, J. W.: 453(A)
 Moore, A. L.: 353r(A), 1039r(A)
 Moore, W. E.: 232(A)
 Moran, G.: 454r(A)
 Moretto, G.: 931(A)
 Morgan, R. L.: 5(A)
 Moriarty, F. L.: 41r(B), 750(A)
 Morin, G.: 326(C)
 Morris, H. M.: 1040(A)
 Morris, L.: 6(A)
 Morton, A. Q.: 260(C)
 Moule, C. F. D.: 655r(B), 751r(A), 816r(A), 1022(A)
 Moulton, H. K.: 224(A), 817(A)

- Müller, C.: 952(C)
Müller, G.: 7(A), 92(A), 296(A)
Müller, H.: 274(A)
Munck, J.: Biog. p. 127
Munk, A. W.: 1011(A)
Murdock, W. R.: 418(A)
Murmelstein, B.: 1071(A)
Murphy-O'Connor, J.: 384(A), 617r(A)
Murray, J.: 1041(A)
Mussies, G.: 664(A)
Mussner, F.: 207(C), 510(A), 653r(A), 670(A), 895(A), 909(C), 912r(A)
- Navone, J. J.: 954(A)
Negoita, A.: 888(A)
Neil, W.: 83(A)
Neiryneck, F.: 86r(B), 146(A)
Nellessen, E.: 696(A)
Nestle, E.: Biog. p. 246
Neuenzeit, P.: 985r(B)
Neuhäusler, E.: 385(A), 697(A), 824(C)
Nickle, K. F.: 618r(A)
Nida, E. A.: 62(A), Biog. p. 128
Niederwimmer, K.: 386r(A), 885(A), 1042r(A)
Nikolainen, A. T.: 1060r(B)
Nineham, D. E.: 93(A), 541(C)
Nissen, A.: 1072(A)
Nitschke, A.: 18(A)
Nix, W. E.: 63(A)
Noack, B.: 175(C), 283(C), 419(A)
Nober, P.: 163r(B)
North, R.: 27(C)
Núñez, A. M.: 74(A)
- O'Collins, G. G.: 33(A), 525(A)
O'Connell, M.: 124(A)
O'Connor, D. J.: 455(A)
O'Flynn, J.: 476(A)
Ogden, S. M.: 19(A), 761r(C)
O'Hagan, A.: 198(A)
O'Hara, J.: 153(A), 176(A)
Oliver, H. H.: 190(C)
Oman, J.: 460(C)
O'Rourke, J. J.: 913(A)
Orr, W. F.: 635(A)
Osorio, K.: 20(A), 467(A)
Osty, E.: 965(C)
Ott, H.: 108(A), 761r(C)
Owen, J. M.: 533r(B)
- Packer, J. I.: 21(A)
Paine, S. W.: 1043(A)
Pajor, P.: 698(A)
Palmer, N. H.: 544(A)
Pannenberg, W.: 13(C), 367(C), 418(C), 525(C), 533r(A), 781(A)
Papandreou, D.: 348(A)
Parker, P.: 246(A), 542(C)
Parkin, H.: 626(A)
Parratt, J. K.: 940(A), 961(A)
Pattie, T. S.: 47(A)
Patzia, A. G.: 863(A)
Paul VI, Pope: 456(C)
Pax, E.: 818(A), 1002(A)
Pearson, B. A.: 741(A), 971(C)
Penna, A.: 752(A)
Penna, R.: 965(A)
Peretto, L. M.: 935(A)
Pernveden, L.: 1052(C)
Perrin, N.: 81(C), 127r(B), 526r(A), 546r(B), 838r(A), 858(A), 1049(C)
Perrot, C.: 861(A)
Pesch, R.: 22(A), 94(A)
Pesch, W.: 653r(B)
Peter, M.: 753(A)
Petrie, C. S.: 549(A)
Pfammatter, J.: 267r(B)
- Pfitzner, V. C.: 23(A)
Philonenko, M.: 607(A)
Pierce, C. A.: 623(C)
Pines, S.: 1060r(A)
Pinnock, C. H.: 24(A)
Plotino, R.: 84(A)
Porter, C. L.: 599(A)
Prat, F.: 610(C)
Prete, B.: 238(A), 925(A)
Preus, J. S.: 25(A)
Preus, R.: 8(A)
Price, T.: 511(A)
Priebe, D. A.: 762r(B)
Prust, R. C.: 468(A)
Pryke, E. J.: 432(A)
Purdy, A. C.: Biog. p. 246
- Quentin, H.: 544(C)
Quiévreux, F.: 228(A)
Quinlan, J.: 955(A)
Quinn, J. D.: 750(A)
Quispel, G.: 436(C), 712(A), 1090r(A)
- Rabinowitz, I.: 638(C)
Rahmani, L. Y.: 718(A)
Rahner, K.: 27(C), 131(C)
Ramlot, L.: 387(A)
Ramsey, A. M.: 342(A)
Raposo, J. G.: 349(A)
Rasco, E.: 143r(B), 192r(B), 242r(B), 665r(B)
Ratzinger, J.: 118(A)
Ravarotto, E.: 886(A)
Rayburn, S.: 303(A)
Reicke, B.: 441r(A)
Reid, J. K. S.: 754(A)
Reijners, G. Q.: 401r(A)
Reimarus, H. S.: 480(C), 833(C)
Rémy, P.: 1023(A)
Rendel Harris, J.: 309(C)
Rendtorff, R.: 26(A), 418(C)
Repo, E.: 402r—403r(A), 713r(A)
Rese, M.: 822(A), 823(A)
Reumann, J.: 263(A), 1012(A)
Reuss, J.: 924r(B)
Rewak, W. J.: 275(A)
Reyero, S.: 456(A)
Reymond, P.: 57r(B)
Rhodes, E. F.: 42r(B), 914(A)
Ribeiro de Santana, A.: 166(A)
Ricca, P.: 915r(A)
Richards, H. J.: 109(A)
Richardson, A.: 525(C)
Richter, G.: 593r(B)
Ricoeur, P.: 787(C)
Ridderbos, J.: 305(C)
Riedl, J.: 119(A), 120(A), 896(A)
Ringgren, H.: 1083(C)
Rissi, M.: 661r(A), 999(A)
Rivera, L. F.: 174(A), 188(A)
Roberts, J. W.: 495r(B)
Robinson, D. W. B.: 963(A)
Robinson, J. A. T.: 1024(C)
Robinson, J. M.: 791(C)
Rodd, C. S.: 839(A)
Romaniuk, K.: 281(A), 477(A)
Roos, H.: 121(A)
Rordorf, W.: 388(A), 671(A), 714(A)
Roslon, J. W.: 27(A)
Rossano, P.: 311r(A), 478(A)
Rosscup, J. E.: 1044(A)
Rössler, D.: 418(C), 1072(C)
Rost, L.: 441r(A)
Ruether, R.: 1045(A)
Ruiz Jurado, M.: 715(A)
Runia, K.: 1024(A)
Rusche, H.: 824(A)

- Ruysschaert, J.: 1063r(B)
 Ryrie, C. C.: 389(A)
- Saad, Y.: 1085(C)
 Sabourin, L.: 1046(A)
 Sacchi, P.: 415r(B)
 Salas, A.: 240(A), 353r(B), 584(A), 847(A)
 Salaverri, J.: 1015(A)
 Salguero, J.: 619(A)
 Salom, A. P.: 647(A)
 Sanders, J. A.: 732(A), 1084(A)
 Sanders, J. T.: 838r(B)
 Sandmel, S.: 414(C)
 Sandvik, B.: 929(A)
 Sant, C.: 770(A)
 Sarrazin, B.: 28(A)
 Sasse, H.: 699(A)
 Sawada, J. K.: 29(A)
 Schall, A.: 799(C)
 Schattenmann, J.: 75r(A)
 Schelkle, K. H.: 620(A)
 Schembri, G.: 994(A)
 Schenk, W.: 700(A)
 Schildenberger, J.: 479(A)
 Schille, G.: 75r(B)
 Schlette, H. R.: 343(C)
 Schley, L.: 513r(B)
 Schlier, H.: 300(C), 354(A)
 Schmid, J.: 43r(B), 486(C), 594r(B), 624r(B)
 Schmidt, K. L.: 1049(C)
 Schmithals, W.: 505r(B), 538r(B), 614(C),
 741(C), 949r(B), 958(C), 966(C), 971(C),
 1007r(B)
 Schmitt, J.: 292(A)
 Schnackenburg, R.: 207(C), 214(A), 219(C),
 238(C), 324r(A), 343(A), 350(A), 593r—
 594r(A), 595(A), 659(A), 909(C), 916(A),
 917r(A), 995r(B), 1021(C), 1042r(B), 1049(C),
 Biog. p. 384
 Schneider, B.: 297(A)
 Schneider, J.: 672(A), 840(A)
 Schoedel, W.: 742(A)
 Schonfield, H. J.: 841r(A)
 Schubert, K.: 669r(A), 701(A)
 Schubert, P.: 941(A)
 Schultz, H. J.: 824(C)
 Schulz, A.: 312(A), 988(A), 1021(C)
 Schürmann, H.: 669r(C)
 Schwank, B.: 327(A), 932(A)
 Schweitzer, A.: 98(C)
 Schweizer, E.: 206(C), 320(C), 621(A)
 Scipioni, L.: 1047(A)
 Scobie, C. H. H.: 803(A)
 Scroggs, R.: 622r(A), 633(A)
 Seeberg, R.: 341(C)
 Segalla, G.: 139(A), 420(A)
 Seidensticker, P.: 636(A)
 Sen, F.: 318(A), 433(A)
 Shriver, D. W.: 152(A)
 Sidebottom, E. M.: 587r(B)
 Siegmund, G.: 102(C)
 Silva, R.: 167(A), 365(A)
 Simon, U.: 771(A)
 Simons, E.: 782(A)
 Simpson, P.: 527(A)
 Sisti, A.: 325(A), 1048(A)
 Sitarz, E.: 430r(B)
 Skibbe, E. M.: 866(A)
 Skilton, J. H.: 64(A)
 Smart, N.: 215(A)
 Smith, D. M.: 587r(B)
 Smith, M.: 412r(B), Biog. p. 128
 Smith, R. H.: 721(A)
 Smith, T.: 264(A)
 Smitmans, A.: 924r(A)
 Snaith, N. H.: 14(C)
 Söderblom, N.: 848(A)
- Soggin, J. A.: 65(A)
 Sohm, R.: 1016(C)
 Sole, F.: 512(A)
 Songer, H. S.: 574(A)
 Soulen, R. N.: 857r(B)
 Sparks, H. F. D.: 140r(A), 819(C)
 Sparks, I. A.: 795r(B)
 Specht, W. E.: 804(A)
 Spedalieri, F.: 236(A)
 Sperber, D.: 568(A)
 Spicq, C.: 321(A), 972(C)
 Sprague, R. K.: 289(A)
 Staggs, F.: 579(A)
 Stakemeier, E.: 480(A)
 Stanley, D. M.: 702(A), 852(A)
 Staples, P.: 528(A)
 Stegemann, H.: 429r(B), 1085(A)
 Stegner, W. R.: 864(A)
 Stemberger, K.: 315r(B)
 Stendahl, K.: Biog. p. 384
 Stenring, K.: 725(C), 1073r(A)
 Stephenson, A. M. G.: 816r(B)
 Stern, S. M.: 404(A)
 Stewart, J. S.: Biog. p. 384
 Stewart, R. A.: 648(A)
 Stinespring, W. F.: 441r(B)
 Stob, H.: 265(A)
 Stöger, A.: 197(A)
 Stott, W.: 329(C)
 Stramare, T.: 457(A), 755(A)
 Strand, K. A.: 329(A)
 Strauss, D. F.: 480(C)
 Streckler, G.: 181(A), 550(A), 859r(A)
 Strobel, A.: 194(A)
 Strugnell, J.: 733(A)
 Stuhlmacher, P.: 625(A), 952(C), 956(A),
 1005(A)
 Subilia, V.: 362(A), 1016(A)
 Sudbrack, J.: 182(A)
 Suhl, A.: 517r(B), 524r(B), 822(C)
 Sullivan, J. J.: 853(A)
 Sutti, C.: 76(A)
 Svéda, S.: 95(A)
 Swain, L.: 825(A)
 Swanson, R. J.: 797(A)
 Sweet, J. P. M.: 290(A)
 Swetnam, J.: 282(A), 991r(B)
 Szojda, D.: 216(A)
 Szydzik, S.-E.: 529(A)
- Talbert, C. H.: 248(A), 266(A), 307(C), 578(A),
 893(A)
 Tatum, W. B.: 190(A)
 Taylor, G. M.: 977(C)
 Taylor, R. J.: 703(A)
 Testa, E.: 1066(A)
 Thomas, R. L.: 662(A)
 Thompson, J. W.: 1049(A)
 Thrall, M. E.: 623(A)
 Thurian, M.: 405(A)
 Thüsing, W.: 534(A), 624r(A), 634(A), 854(A)
 Tillich, P.: 372(C)
 Tobin, W. J.: 923(A)
 Tödt, H. E.: 545r(A)
 Tolbert, M.: 573(A)
 Torrey, C. C.: 212(C), 819(C)
 Toussaint, S. D.: 968(A)
 Tregelles, S. P.: 3(C)
 Trilling, W.: 859r(C)
 Tumbas, S.: 687(A)
 Turner, H. E. W.: 100r(B)
 Turner, N.: 819(C)
 Tushingham, A. D.: 1065(A)
- Ulianich, B.: 665r(C)
 Ulonska, H.: 822(C)
 Uzin, D.: 918(A)

- Vaganay, L.: 86r(C)
 van Buren, P.: 372(C), 761r(C)
 Van den Berghe, P.: 469(A), 772(A), 1050(A)
 van den Eynde, P.: 330(A)
 van der Loos, H.: 102(C), 110r(A)
 van der Woude, A. S.: 730r(B)
 Van Elderen, B.: 406(A), 957(A)
 Van Groningen, G.: 440(A)
 van Hartingsveld, L.: 915r(B)
 Vanhoye, A.: 141(A)
 Van Riet, G.: 773(A)
 Van Seters, J.: 792(A)
 van Unnik, W. C.: 938(A)
 Vawter, B.: 366(A), 367(A)
 Vella, A. G.: 972(A)
 Verbraken, P.: 96(A)
 Via, D. O.: 546r(A), 858(C)
 Vielhauer, P.: 185(C)
 Villette, L.: 360(A)
 Vögtle, A.: 147(A), 249r(B), 783(A), 859r(C)
 von Allmen, D.: 535(A), 666r(B)
 von Allmen, J.-J.: 360(A)
 von Balthasar, H. U.: 131(C)
 von Campenhausen, H.: 394r(B), 525(C)
 von der Osten-Sacken, P.: 1000(A)
 von Rad, G.: 14(C), 367(C)
 Voss, G.: 189r(A), 894(A)
 Vriezen, T. C.: 14(C)
- Wacholder, B. Z.: 731(C), 1086(C)
 Wagenaars, F.: 184(A)
 Waldenfels, H.: 122(A)
 Wall, J.: 123(A)
 Wallis, W. B.: 44r(B)
 Walls, A. F.: 716(A)
 Walsh, J.: 124(A)
 Walvoord, J. F.: 390(A), 1051(A)
 Wansbrough, H.: 774(A)
 Ward, K.: 793(A)
 Ward, R. B.: 958(A)
 Watson, M.: 819(A)
 Weigandt, P.: 231(A)
 Weinholt Petersen, K.: 175(A)
 Weiss, H.: 757r(B)
 Weiss, K.: 998(A)
- Wellhausen, J.: 544(C)
 Wenham, J. W.: 513r(A)
 Wennemer, K.: 646r(B)
 Werner, M.: 341(C)
 West, H. P.: 547(A)
 West, S.: 77(A)
 Westermann, C.: 78(A)
 Whealon, J. F.: 750(A)
 Whittaker, M.: 1052(C)
 Wiederkehr, D.: 267r(A)
 Wiefel, W.: 220(A)
 Wijngaards, J.: 575(A), 974(A)
 Wikgren, A.: 344(A)
 Wilcke, H.-A.: 268(A)
 Wilckens, U.: 79(A), 418(C), 966(C)
 Wilcox, M.: 819(C)
 Wilder, A. N.: 858(C)
 Wilkinson, J.: 558(A), 919(A)
 Wilkinson, T. L.: 355(A)
 Williams, C. B.: 50(C), 800r(A)
 Williams, F. E.: 597(A)
 Willis, G. G.: 484r(B)
 Wilson, R. McL.: 436(C)
 Winter, P.: 434(A)
 Witmer, J. A.: 842(A)
 Wood, J. E.: 269(A)
 Wootton, R. W. F.: 802r(B)
 Worden, T.: 39(A)
 Woudstra, M. H.: 66(A)
 Wright, G. E.: 748(A), 758r(B)
- Yadin, Y.: 726(C), 734(A), 1084(C)
 Yamauchi, E. M.: 841r(B)
 Yeomans, W.: 124(A)
 Young, E. J.: 495r(B)
 Younger, P.: 363(A)
- Zahrnt, H.: 824(C)
 Zarrella, P.: 229(A)
 Zeitlin, S.: 270(A), 435(A), 726(A), 959(A),
 1086(A)
 Zerwick, M.: 136r(B), 669r(B), 678r(B)
 Zimmerli, W.: 14(C)
 Zimmermann, H.: 928(A)
 Zuntz, G.: 486(C)

INDEX OF BOOK REVIEWS

- Alonso-Schökel, *The Inspired Word*, 744r.
 Bagatti, *L'Église de la Circoncision*, 391r.
 Barr, *Old and New in Interpretation*, 459r, 757r—758r.
 Bartsch, *Das Auferstehungszeugnis*, 517r.
 Beasley-Murray, *Baptism in the New Testament*, 1027r.
 Behm, Feine and Kümmel, *Introduction to the New Testament*, 2r.
 Benoit and Boismard, *Synopse des quatre Évangiles*, 86r.
Biblisch-historisches Handwörterbuch, ed. Reicke and Rost, 441r.
 Bligh, *Galatians in Greek*, 978r.
 Blum, *Tradition und Sukzession*, 370r.
 Böcher, *Der johanneische Dualismus*, 585r.
 Boismard and Benoit, *Synopse des quatre Évangiles*, 86r.
 Bonnard, *L'Évangile selon saint Matthieu*, 143r.
 Borgen, *Bread from Heaven*, 226r—227r.
 Bormann, *Die Heilswirksamkeit der Verkündigung*, 611r.
 Bowman, *The Gospel of Mark*, 170r.
 Braaten, *History and Hermeneutics*, 462r.
 Brandon, *Jesus and the Zealots*, 99r—100r, 834r—835r.
 Brown, *The Gospel According to John*, I, 587r—588r, 905r, 917r.
 Bultmann, *Glauben und Verstehen*, 502r.
 Cerfaux, *Le chrétien dans la théologie paulinienne*, 254r.
 Cohen, *Jewish and Roman Law*, 412r.
 Colson, *Ministre de Jésus-Christ*, 674r.
 Conzelmann, *Die Apostelgeschichte*, 241r.
 ———, *Grundriss der Theologie des Neuen Testaments*, 1007r.
 Cremer, *Die Fastenansage Jesu*, 178r.
 Cullmann, *Heil als Geschichte*, 332r—334r, 665r—666r.
 Dalton, *Christ's Proclamation to the Spirits*, 657r.
 da Spinetoli, *Introduzione ai Vangeli dell'Infanzia*, 551r.
 Davies, *Invitation to the New Testament*, 443r.
 Dupont, *Paulus an die Seelsorger*, 249r.
 Ebeling, *Theology and Proclamation*, 668r.
 Elliott, *The Elect and the Holy*, 323r, 655r, 995r.
Épître de Saint Paul aux Romains, 52r—57r, 490r—491r.
 Epp, *The Theological Tendency of Codex Bezae*, 242r, 605r, 933r.
 Farmer, *The Synoptic Problem*, 538r.
 Feine, Behm and Kümmel, *Introduction to the New Testament*, 2r.
 Feuillet, *Le Christ Sagesse de Dieu*, 255r—257r, 948r.
 Filson, "Yesterday," 991r.
 Fitzmyer, *The Genesis Apocryphon of Qumran Cave I*, 424r—425r, 728r.
The Four Translation New Testament, 800r.
 Frend, *Martyrdom and Persecution in the Early Church*, 394r—395r, 708r.
 Fuller, *The Foundations of New Testament Christology*, 127r—129r.
 Funk, *Language, Hermeneutic, and Word of God*, 761r—762r.
 Gabathuler, *Jesus Christus*, 985r.
 Gärtner, *The Temple and the Community*, 730r.
 Georgi, *Die Gegner des Paulus im 2. Korintherbrief*, 639r.
 ———, *Die Geschichte der Kollekte*, 949r.
 Giversen, *Apocryphon Johannis*, 738r.
 Grässer, *Der Glaube im Hebräerbrief*, 315r.
The Greek New Testament, ed. K. Aland et al., 41r—44r, 482r—484r, 795r.
 Grelot, *La Bible*, 447r.
 ———, *Le ministère de la Nouvelle Alliance*, 678r.
 Guarducci, *Le reliquie di Pietro*, 1063r.
 Haenchen, *Gott und Mensch*, 810r.
 Hahn, *Christologische Hoheitstitel*, 130r.
 Hempel, *Die Texte von Qumran in der heutigen Forschung*, 429r.
 Hurd, *The Origin of 1 Corinthians*, 287r, 632r.

Isaksson, *Marriage and Ministry in the New Temple*, 161r—163r, 879r.
 Jeremias, *Abba*, 812r—813r.
The Jerusalem Bible, ed. A. Jones, 59r—60r, 492r—493r, 801r.
 Josephus, Vol. IX, trans. L. Feldman, 415r.
 Käsemann, *Exegetische Versuche und Besinnungen*, II, 71r.
 Kehl, *Der Christushymnus im Kolosserbrief*, 984r.
 Kertelge, "Rechtfertigung" bei Paulus, 951r.
 Kramer, *Christos, Kyrios, Gottessohn*, 532r.
 Kümmel, *Heilsgeschehen und Geschichte*, 505r.
 Kümmel, Feine and Behm, *Introduction to the New Testament*, 2r.
 Kuss, *Der Brief an die Hebräer*, 2nd ed., 646r.
 Ladd, *Jesus and the Kingdom*, 1034r.
 Laurentin, *Jésus au temple*, 192r.
 Leaney, *The Rule of Qumran and its Meaning*, 430r.
 Légasse, *L'Appel du riche*, 380r.
 Lengsfeld, *Adam und Christus*, 953r.
 Léon-Dufour, *Études d'Évangile*, 136r.
 Linnemann, *Jesus of the Parables*, 857r.
 Martini, *Il problema della recensionalità del codice B*, 485r.
 Marxsen, *Die Auferstehung Jesu*, 524r.
 McNamara, *The New Testament and the Palestinian Targum*, 417r.
 Metzger, *The Text of the New Testament*, 487r.
Miracles, ed. C. F. D. Moule, 816r.
 Moore, *The Parousia in the New Testament*, 353r, 1039r.
 Moran, *Theology of Revelation*, 454r.
 Moule, *The Phenomenon of the New Testament*, 751r.
 Murphy-O'Connor, *La prédication selon saint Paul*, 617r.
 Mussner, *The Historical Jesus in the Gospel of St. John*, 912r.
 ———, *Der Jakobusbrief*, 653r.
The New Scofield Reference Bible, 495r—496r.
The New Testament, ed. J. Grispino, 802r.
 Nickle, *The Collection*, 618r.
 Niederwimmer, *Der Begriff der Freiheit im Neuen Testament*, 386r, 1042r.
 Pannenberg, *Grundzüge der Christologie*, 533r.
 Perrin, *Rediscovering the Teaching of Jesus*, 526r, 838r.
 Pines, *The Jewish Christians of the Early Centuries of Christianity*, 1060r.
 Quispel, *Makarius, das Thomasevangelium und das Lied von der Perle*, 1090r.
 Reijners, *The Terminology of the Holy Cross in Early Christian Literature*, 401r.
 Repo, *Der "Weg" als Selbstbezeichnung des Urchristentums*, 402r—403r, 713r.
 Ricca, *Die Eschatologie des Vierten Evangeliums*, 915r.
 Rissi, *Was ist und was geschehen soll danach*, 661r.
 Rossano, *Lettere ai Tessalonicesi*, 311r.
 Schattenmann, *Studien zum neutestamentlichen Prosahymnus*, 75r.
 Schnackenburg, *Die Johannesbriefe*, 324r.
 ———, *Das Johannesevangelium*, 593r—594r, 917r.
 Schonfield, *The Passover Plot*, 841r.
 Scroggs, *The Last Adam*, 622r.
 Smitmans, *Das Weinwunder von Kana*, 924r.
 Sparks, *A Synopsis of the Gospels*, 140r.
 Stenring, *The Enclosed Garden*, 1073r.
 Strecker, *Der Weg der Gerechtigkeit*, 859r.
 Thüsing, *Per Christum in Deum*, 624r.
 Tödt, *The Son of Man in the Synoptic Tradition*, 545r.
The Trinity College Apocalypse, 328r.
 van der Loos, *The Miracles of Jesus*, 110r.
Vetus Latina, 24/1, 497r.
 Via, *The Parables*, 546r.
Vom Messias zum Christus, ed. K. Schubert, 669r.
 Voss, *Die Christologie der lukanischen Schriften*, 189r.
 Wenham, *The Elements of New Testament Greek*, 513r.
 Wiederkehr, *Die Theologie der Berufung*, 267r.

INDEX OF BOOK NOTICES

- Abrahams, *Studies in Pharisaism and the Gospels*, p. 253.
 Aland, *Die Stellung der Kinder*, p. 266.
 ———, *Studien zur Überlieferung des Neuen Testaments*, p. 129.
 Amiot, *From Scripture to Prayer*, p. 247.
 ———, *Ein anderes Evangelium?*, p. 247.
 Anderson, *Creation versus Chaos*, p. 147.
Annual of the Swedish Theological Institute, Vol. V, p. 385.
 Antijudaismus im Neuen Testament?, p. 266.
 Argyle, *An Introductory Grammar of New Testament Greek*, p. 385.
Aspects of the Dead Sea Scrolls, p. 269.
 Austgen, *Natural Motivation in the Pauline Epistles*, p. 139.
 Avi-Yonah, *The Holy Land*, p. 270.
 Baeck, *The Pharisees and Other Essays*, p. 147.
 Baltensweiler, *Die Ehe im Neuen Testament*, p. 402.
 Barbel, *Christos Angelos*, p. 147.
 Barnard, *Justin Martyr*, p. 406.
 ———, *Studies in the Apostolic Fathers*, p. 407.
 Barrett, *The Holy Spirit and the Gospel Tradition*, p. 254.
 ———, *Jesus and the Gospel Tradition*, p. 391.
 Barth, *Jesus, Paulus und die Juden*, p. 402.
 Bartsch, *Das Auferstehungszeugnis*, p. 391.
 Bauer, *Aufsätze und kleine Schriften*, p. 129.
 ———, *Das Leben Jesu*, p. 407.
Beiträge zur biblischen Theologie, p. 266.
 Bellinzoni, *The Sayings of Jesus in the Writings of Justin Martyr*, p. 148.
 Betti, *Allgemeine Auslegungslehre*, p. 247.
 Betz, H. D., *Nachfolge und Nachahmung Jesu Christi*, p. 266.
 Betz, O., *Frag-würdigkeiten*, p. 142.
 ———, *Was wissen wir von Jesus?*, p. 254.
Bibel und Zeitgemässer Glaube, II: *Neues Testament*, p. 129.
Biblisches Seminar, p. 391.
 Bizer et al., *Das Kreuz Jesu Christi*, p. 402.
 Bjerkelund, *Parakalô*, p. 260.
 Black, *An Aramaic Approach to the Gospels and Acts*, p. 392.
 Blawatsky and Kochelenko, *Le culte de Mithra*, p. 148.
 Blenkinsopp, *Jesus is Lord*, p. 398.
 Bligh, *Galatians in Greek*, p. 139.
 ———, *Historical Information for New Testament Students*, p. 247.
 Blinzler, *Johannes und die Synoptiker*, p. 133.
 Boegner et al., *La Bible, chemin de l'Unité?*, p. 385.
 Boman, *Die Jesus-Überlieferung*, p. 402.
 Bonhöffer, *Epiktet und das Neue Testament*, p. 148.
 Borig, *Der wahre Weinstock*, p. 254.
 Borsch, *The Son of Man in Myth and History*, p. 254.
 Bosley, *The Character of Christ*, p. 255.
 Bovon, *De vocatione Gentium*, p. 392.
 Brandon, *Jesus and the Zealots*, p. 133.
 Brown, *Jesus God and Man*, p. 255.
 Brütsch, *La Clarté de l'Apocalypse*, p. 260.
 Büchler, *Studies in Sin and Atonement*, p. 148.
 Bultmann, *Beiträge zum Verständnis der Jenseitigkeit Gottes*, p. 270.
 ———, *Die drei Johannesbriefe*, p. 398.
 ———, *Exegetica*, p. 248.
 ———, *The Old and New Man*, p. 261.
Burgense 8, p. 142.
 Busch, *Die Bibel nennt ihre Namen*, p. 270.
 Cagiano de Azevedo, *Testimonianze archeologiche della tradizione Paolina a Malta*, p. 270.

- The Cambridge Bible Commentary on the New English Bible*, p. 261.
Canadian Biblical Studies, p. 248.
Century Bible, p. 399.
 Cerfaux, *The Christian in the Theology of St. Paul*, p. 261.
 ———, *The Spiritual Journey of Saint Paul*, p. 399.
 ———, *Le Trésor des Parables*, p. 255.
 Charlier, *The Christian Approach to the Bible*, p. 129.
 Charpentier, *Ce Testament toujours nouveau*, p. 248.
 Chevallier, *Esprit de Dieu*, p. 399.
Christian History and Interpretation, p. 248.
The Church's use of the Bible, p. 385.
 Clark, *Interpreting the Resurrection*, p. 142.
 Comblin, *The Resurrection in the Plan of Salvation*, p. 143.
Concordanza dei quattro Vangeli, p. 249.
 Congar, *Jesus Christ*, p. 392.
 ———, *Tradition and Traditions*, p. 385.
 Conzelmann, *Grundriss der Theologie des Neuen Testaments*, p. 267.
 Conzelmann et al., *Zur Bedeutung des Todes Jesu*, p. 267.
 Craddock, *The Pre-existence of Christ*, p. 402.
 Craghan, *Mary*, p. 392.
 Crossan, *The Gospel of Eternal Life*, p. 133.
 Cullmann, *Salvation in History*, p. 143.
 ———, *The State in the New Testament*, p. 143.
 ———, *Vorträge und Aufsätze 1925-1962*, p. 129.
 Daniélou, *Les Évangiles de l'Enfance*, p. 255.
 da Spinetoli, *Introduzione ai Vangeli dell'Infanzia*, p. 255.
 Davies, J. H., *A Letter to the Hebrews*, p. 261.
 Davies, W. D., *Paul and Rabbinic Judaism*, p. 148.
 de Broglie, *Les Signes de Crédibilité de la Révélation chrétienne*, p. 130.
 de Fraine, *The Bible and the Origin of Man*, p. 139.
 Degenhardt, *Lukas—Evangelist der Armen*, p. 133.
 Deichgräber, *Gotteshymnus und Christushymnus*, p. 399.
 de Kruijf, *Het Nieuwe Testament: De Pastorale Brieven*, p. 139.
 Dellling, *Wort und Werk Jesu im Johannesevangelium*, p. 256.
 De Rosa, *God Our Savior*, p. 267.
 de Santos Otero, *Das kirchenslavische Evangelium des Thomas*, p. 270.
 de Tuya and Salguero, *Introducción a la Biblia*, I, p. 130; II, p. 386.
 de Watteville, *Le sacrifice dans les textes eucharistiques*, p. 407.
Dictionary of Biblical Theology, ed. X. Léon-Dufour, p. 403.
Dictionnaire encyclopédique de la Bible, ed. A. van den Born, p. 130.
 Dietzfelbinger, *Was ist Irrlehre?*, p. 400.
 Dinkler, *Signum Crucis*, p. 130.
 Ebstein, *Die Medizin im Neuen Testament und im Talmud*, p. 271.
 Elert, *Eucharist and Church Fellowship in the First Four Centuries*, p. 271.
 Elliott, *The Elect and the Holy*, p. 140.
 Ellis, *The Gospel of Luke*, p. 256.
 Erdman, *The Epistles of Paul to the Thessalonians*, p. 261.
 ———, *The Pastoral Epistles of Paul*, p. 261.
 Ernst, *Die eschatologischen Gegenspieler*, p. 267.
 Feuillet, *Le Christ Sagesse de Dieu*, p. 261.
 Filson, 'Yesterday,' p. 140.
The Finality of Christ, p. 403.
 Fisher, *How to Interpret the New Testament*, p. 249.
 Fitzmyer, *Pauline Theology*, p. 143.
 Flender, *Die Botschaft Jesu von der Herrschaft Gottes*, p. 392.
 ———, *St. Luke: Theologian of Redemptive History*, p. 133.
 Foerster, *Grundriss des Neuen Testaments*, p. 249.
 Ford, *A Reading of Saint Luke's Gospel*, p. 256.
 Frank et al., *The Bible Through the Ages*, p. 249.
 Freed, *Old Testament Quotations in the Gospel of John*, p. 134.

- Frid, *De Resurrectione*, p. 407.
 ———, *Filippusevangeliet*, p. 149.
 Friedrich, *Wer ist Jesus?*, p. 391.
 Fries, *Bultmann-Barth and Catholic Theology*, p. 403.
 Froelich, Kee and Young, *Das Geschehen ohnegleichen*, p. 387.
 Gaechter, *Die literarische Kunst im Matthäus-Evangelium*, p. 134.
 Gaffron and Stegemann, *Systematisches Verzeichnis*, p. 250.
 Gäumann, *Taufe und Ethik*, p. 400.
 Geistliche Schriftlesung, p. 256.
 Georgi, *Die Geschichte der Kollekte*, p. 140.
 Giblin, *The Threat to Faith*, p. 262.
 Goedhart, *De slothymne van het Manual of Discipline*, p. 271.
 Gomá Civit, *El Evangelio según san Mateo (1-13)*, p. 256.
The Gospel According to Saint John, ed. D. Runes, p. 134.
 Grabner-Haider, *Paraklese und Eschatologie bei Paulus*, p. 400.
 Grant, *After the New Testament*, p. 271.
 Grayston, *The Letters of Paul to the Philippians and to the Thessalonians*, p. 261.
 Grelot, *Introduction to the Bible*, p. 250.
 Guarducci, *Hier ist Petrus*, p. 407.
 ———, *Le reliquie di Pietro*, p. 149.
 Gutbrod, *Die Apostelgeschichte*, p. 391.
 ———, *Ein Weg zu den Gleichnissen Jesu*, p. 391.
 ———, *Die Wundergeschichten des Neuen Testaments*, p. 134.
 Gutierrez, *La Paternité spirituelle selon saint Paul*, p. 400.
 Haardt, *Die Gnosis*, p. 408.
 Haenchen, *Die Bibel und wir*, p. 386.
 Hahn et al., *Die Anfänge der Kirche im Neuen Testament*, p. 267.
 Hanhart, *The Intermediate State in the New Testament*, p. 143.
 Hare, *The Theme of Jewish Persecution of Christians*, p. 393.
 Häring, *What Does Christ Want?*, p. 403.
 Harrell, *Divorce and Remarriage in the Early Church*, p. 408.
 Harrington, *The Gospel according to St. Luke*, p. 257.
 Harrison, *John. The Gospel of Faith*, p. 134.
 Harrisville, *The Miracle of Mark*, p. 135.
 Heise, *Bleiben*, p. 257.
 Hembold, *The Nag Hammadi Gnostic Texts and the Bible*, p. 272.
 Henss, *Das Verhältnis zwischen Diatessaron, christliche Gnosis und "Western Text,"*
 p. 135.
 Héring, *The Second Epistle of Saint Paul to the Corinthians*, p. 262.
 Hermann, *Initiation à l'exégèse moderne*, p. 386.
 Hester, *Paul's Concept of Inheritance*, p. 400.
 Hierzenberger, *Weltbewertung bei Paulus*, p. 262.
 Hill, *Greek Words and Hebrew Meanings*, p. 386.
 Hooker, *The Son of Man in Mark*, p. 135.
 Hull, *The Holy Spirit in the Acts of the Apostles*, p. 393.
 Hunter, *Introduction à la théologie du Nouveau Testament*, p. 403.
 Hunt, *Portrait of Paul*, p. 401.
Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete, XIII, p. 131.
 Jackson, *The New Testament in the Contemporary World*, p. 387.
Jahrbuch für Antike und Christentum, 8/9 (1965/1966), p. 272.
 Jaubert, *Les premiers chrétiens*, p. 272.
 Javelet, *The Gospel Paradox*, p. 393.
 Jeremias, *The Prayers of Jesus*, p. 135.
 ———, *Der Prolog des Johannesevangeliums*, p. 393.
 Jesus, ed. H. Anderson, p. 387.
De Jésus aux Évangiles, p. 257.
 Johnston, *Ephesians, Philippians, Colossians and Philemon*, p. 399.
 Jonas, *Gnosis und spätantike Geist*, Teil 2, 1, p. 272.
 Jordan, *The Cotton-Patch Version of Paul's Epistles*, p. 401.
 Kähler, *Aufsätze zur Bibelfrage*, p. 250.

- Kaiser and Kümmel, *Exegetical Method*, p. 131.
 Kallas, *Jesus and the Power of Satan*, p. 393.
 Käsemann, *Der Ruf der Freiheit*, p. 403.
 Käsemann et al., *Christus unter uns*, p. 268.
 Käsemann et al., *Distinctive Protestant and Catholic Themes Reconsidered*, p. 144.
 Kasser, *L'Évangile selon saint Jean et les versions coptes de la Bible*, p. 394.
 Kee, Young and Froelich, *Das Geschehen ohnegleichen*, p. 387.
 Kehl, *Der Christushymnus im Kolosserbrief*, p. 140.
 Kertelge, "Rechtfertigung" bei Paulus, p. 141.
 Kiddie, *The Revelation of St. John*, p. 262.
 Kilmartin, *La cène du Seigneur*, p. 149.
 Klijn, *An Introduction to the New Testament*, p. 250.
 Knörzer, *Wir haben seinen Stern gesehen*, p. 394.
 Knox, *The Humanity and Divinity of Christ*, p. 144.
 Koch, *Der Prozess Jesu*, p. 257.
 ———, *Zum Prozess Jesu*, p. 394.
 Kochelenko and Blawatsky, *Le culte de Mithra*, p. 148.
 Kronseder, *Neutestamentliche Frömmigkeit*, I, p. 268.
 Kümmel and Kaiser, *Exegetical Method*, p. 131.
 Kuss, *Auslegung und Verkündigung*, II, p. 387.
 Ladd, *The New Testament and Criticism*, p. 131.
 Lagrange, *Le Père Lagrange. Au service de la Bible*, p. 387.
 ———, *La méthode historique*, p. 388.
 Lambrecht, *Die Redaktion der Markus-Apokalyypse*, p. 136.
 Lamparter, *Die Hoffnung der Christen*, p. 268.
 Lampe, *The Seal of the Spirit*, p. 404.
 Lang, *Fundamentaltheologie*, p. 250.
 Langerbeck, *Aufsätze zur Gnosis*, p. 149.
 Lapointe, *Les trois dimensions de l'herméneutique*, p. 388.
 Lategan, *Die aardse Jesus in die prediking van Paulus*, p. 263.
 Laurentin, *Struktur und Theologie der lukanischen Kindheitsgeschichte*, p. 394.
 Laval *Théologique et Philosophique. Index, Volumes I—XX*, p. 131.
 Lazzarato, *La Passione di Cristo*, p. 136.
 Lebeau, *Le vin nouveau du royaume*, p. 136.
 Légasse, *L'appel du riche*, p. 136.
 Leist, *Die biblische Sage von Himmel und Erde*, p. 404.
 Leoning, *Die Gemeindeverfassung des Urchristentums*, p. 273.
 Lohfink, G., *La conversion de saint Paul*, p. 258.
 ———, *Paulus vor Damaskus*, p. 137.
 Lohfink, N., *Bibelauslegung im Wandel*, p. 251.
 Lynch, *Jesus in the Synoptic Gospels*, p. 258.
 MacGregor, *A Literary History of the Bible*, p. 388.
 Madden, *History of Jewish Coinage*, p. 408.
 Maertens, *La promotion de la femme dans la bible*, p. 268.
 Malatesta, *St. John's Gospel 1920-1965*, p. 394.
 Manson, *Jesus and the Christian*, p. 404.
 Marlé, *Bultmann and Christian Faith*, p. 388.
 ———, *Introduction to Hermeneutics*, p. 388.
 Marrow, *The Christ in Jesus*, p. 389.
 Martin, *Carmen Christi*, p. 141.
 Marxsen et al., *The Significance of the Message of the Resurrection*, p. 404.
 McKenzie, *The Power and the Wisdom*, p. 144.
 McLeman, *Jesus in Our Time*, p. 258.
 Meeks, *The Prophet-King*, p. 258.
 Megilla (*Esther-Rolle*), p. 408.
Mélanges offerts à M.-D. Chenu, p. 251.
 Menoud, *Le sort des trépassés*, p. 404.
 Meyer, *Tradition und Neuschöpfung im antiken Judentum*, p. 149.
 Michalson, *Worldly Theology*, p. 144.
 Michels, *Paul and the Law of Love*, p. 263.

- Michl, *Fragen um Jesus*, p. 389.
 Mildenerger, *Die halbe Wahrheit oder die ganze Schrift*, p. 251.
Modern Biblical Studies, p. 251.
 Monselewski, *Der barmherzige Samariter*, p. 258.
 Montague, *The Biblical Theology of the Secular*, p. 405.
 Moore, *The Parousia in the New Testament*, p. 144.
 Morgenstern, *Some Significant Antecedents of Christianity*, p. 273.
 Mork, *The Biblical Meaning of Man*, p. 145.
 Moule, *The Phenomenon of the New Testament*, p. 131.
 Munck, *Christ and Israel*, p. 263.
 Mussner, *Praesentia Salutis*, p. 251.
 ———, *Was lehrt Jesus über das Ende der Welt?*, p. 395.
 ———, *Die Wunder Jesu*, p. 259.
 Nestle, *Eleutheria*, I, p. 149.
Neues Testament, Bibel und Zeitgemässer Glaube, II, p. 129.
 Nevius, *The Divine Names in the Gospels*, p. 395.
The New Scofield Reference Bible, p. 132.
The New Testament, ed. J. Grispino, p. 132.
The New Testament from 26 Translations, p. 389.
 Nickels, *Targum and New Testament*, p. 408.
 Normann, *Christos Didaskalos*, p. 268.
 Olingdahl, *Svenska Bibelillustrationer*, p. 132.
 Oostendorp, *Another Jesus*, p. 263.
 Ortkemper, *Das Kreuz in der Verkündigung des Apostels Paulus*, p. 141.
 Oxtoby, *Prediction and Fulfillment in the Bible*, p. 145.
 Paillard, *Ringens mit Paulus*, p. 264.
 Palmer, *On This Rock*, p. 137.
 Patai, *Man and Temple*, p. 409.
 Pernveden, *The Concept of the Church in the Shepherd of Hermas*, p. 150.
 Petri, *Exegese und Dogmatik*, p. 389.
 Pfeiderer, *Primitive Christianity*, p. 389.
 Phillips, *Christ for Us in the Theology of Dietrich Bonhoeffer*, p. 145.
 Popkes, *Christus Traditus*, p. 145.
 Prüm, *Diakonia Pneumatos*, I, p. 401.
 Richards, *ABC of the Bible*, p. 252.
 Rengstorff, *Die Re-Investitur des Verlorenen Sohnes*, p. 259.
 Rex, *Did Jesus Rise from the Dead?*, p. 259.
 Ricca, *Die Eschatologie des Vierten Evangeliums*, p. 137.
 Richter, *Die Fusswaschung im Johannesevangelium*, p. 259.
 Ridolfi, *Simon Pierre rocher biblique*, p. 395.
 Riedl, *Das Heil der Heiden*, p. 264.
 Riedlinger, *Geschichtlichkeit und Vollendung des Wissens Christi*, p. 395.
 Riessler, *Altjüdisches Schrifttum ausserhalb der Bibel*, p. 409.
 Rigaux, *The Testimony of St. Mark*, p. 260.
 Riggan, *Messianic Theology and Christian Faith*, p. 405.
 Rinaldi, *Mary of Nazareth*, p. 260.
 Rissi, *Alpha und Omega*, p. 142.
 Robinson, *Kerygma und historischer Jesus*, 2nd ed., p. 405.
 Romaniuk, *Le Sacerdoce dans le Nouveau Testament*, p. 145.
 Rönsch, *Itala und Vulgata*, p. 252.
 Russell, *The Jews from Alexander to Herod*, p. 273.
 Salas, *Discurso Escatológico Prelucano*, p. 395.
 Salguero and de Tuya, *Introducción a la Biblia*, I, p. 130; II, p. 386.
 Sand, *Der Begriff "Fleisch" in den paulinischen Hauptbriefen*, p. 142.
 Sandmel, *Herod*, p. 150.
San Pietro, p. 252.
 Sant, *The Old Testament Interpretation of Eusebius of Caesarea*, p. 273.
 Saunders, *Jesus in the Gospels*, p. 137.
 Schierse, *Der Brief an die Hebräer*, p. 401.
 Schille, *Die urchristliche Kollegialmission*, p. 145.

- , *Die urchristliche Wundertradition*, p. 137.
- Schillebeeckx, *Revelation and Theology*, p. 252.
- Schlier, *The Relevance of the New Testament*, p. 390.
- Schmauch, . . . *zu achten aufs Wort*, p. 146.
- Schnackenburg, *Christliche Existenz nach dem Neuen Testament*, I, p. 269; II, p. 405.
- , *Das Evangelium nach Markus*, I, p. 256.
- Schoedel, *Polycarp, Martyrdom of Polycarp, Fragments of Papias*, p. 409.
- Schreiber, *Theologie des Vertrauens*, p. 395.
- Schulz, *Unter dem Anspruch Gottes*, p. 269.
- Schunack, *Das hermeneutische Problem des Todes*, p. 264.
- Schürmann, *Parole del Signore*, p. 138.
- , *Traditionsgeschichtliche Untersuchungen zu den synoptischen Evangelien*, p. 396.
- Schütz, *Johannes der Täufer*, p. 150.
- Schutz and Thurian, *Revelation*, p. 390.
- Schweitzer, *Reich Gottes und Christentum*, p. 146.
- Schweizer, *Das Evangelium nach Markus*, p. 138.
- , *The Lord's Supper According to the New Testament*, p. 138.
- Seidensticker, *Die Auferstehung Jesu*, p. 396.
- , *Zeitgenössische Texte zur Osterbotschaft der Evangelien*, p. 396.
- Sidebottom, *James, Jude and 2 Peter*, p. 399.
- Simonis, *Die Hirtenrede im Johannes-Evangelium*, p. 138.
- Slenczka, *Geschichtlichkeit und Personsein Jesu Christi*, p. 146.
- Slusser and Slusser, *The Jesus of Mark's Gospel*, p. 396.
- Smitmans, *Das Weinwunder von Kana*, p. 138.
- Spicq, *Agape in the New Testament*, III, p. 405.
- , *Les Épîtres de saint Pierre*, p. 401.
- , *Théologie Morale du Nouveau Testament*, p. 269.
- Stauffer, *Jesus war ganz anders*, p. 396.
- , *Die Pilatusinschrift von Caesarea*, p. 409.
- Stegemann and Gaffron, *Systematisches Verzeichnis*, p. 250.
- Stöger, *Das Evangelium nach Lukas*, 2, p. 256.
- Stringfellow, *Count It All Joy*, p. 264.
- Strobel, *Kerygma und Apokalyptik*, p. 146.
- Studienmaterial zur Geisteswissenschaft*, p. 273.
- Studies in the History and Text of the New Testament*, p. 390.
- Studi sull'Oriente e la Bibbia*, p. 390.
- Stuttgarter Bibelstudien*, p. 396.
- Suhl, *Die Wunder Jesu*, p. 397.
- Swanston, *The Community Witness*, p. 253.
- Taylor, *The Life and Ministry of Jesus*, p. 397.
- Teeple, *They Searched for Truth*, p. 132.
- Thackeray, *Josephus*, p. 409.
- Theologisches Begrifflexikon zum Neuen Testament*, Band I, Lief. 3—5, p. 253.
- Theologisches Wörterbuch zum Neuen Testament*, Band VIII, Lief. 5—6, p. 132; Lief. 7—8, p. 391.
- Theology as History*, p. 406.
- Thompson, *The Letters of Paul to the Ephesians, Colossians and Philemon*, p. 261.
- Thurian and Schutz, *Revelation*, p. 390.
- Trilling, *Fragen zur Geschichtlichkeit Jesu*, p. 260.
- Umwelt des Urchristentums*, II, p. 410.
- Van den Bussche, *The Gospel of the Word*, p. 397.
- van Groningen, *First Century Gnosticism*, p. 410.
- Vanhoye, *Structure and Theology of the Accounts of the Passion*, p. 397.
- van Unnik, *Einführung in das Neue Testament*, p. 391.
- Verbraken, *Naissance et essor de l'Église*, p. 274.
- Vincent, *Secular Christ*, p. 406.
- von Campenhausen, *Die Begründung kirchlicher Entscheidungen*, p. 264.
- Vox Evangelica*, V, p. 147.
- Wagner, *Pauline Baptism and The Pagan Mysteries*, p. 265.

- Walgrave, *Parole de Dieu et existence*, p. 406.
 Walker, *Die Heilsgeschichte im ersten Evangelium*, p. 397.
 Wehr, *Auf den Spuren urchristlicher Ketzer*, I, p. 273.
 Wellhausen, *Die Pharisäer und die Sadducäer*, p. 274.
 Westcott, *The Epistles of St. John*, p. 142.
 Wilcke, *Das Problem eines messianischen Zwischenreiches*, p. 265.
 Wiles, *The Divine Apostle*, p. 265.
 Wilson, *Gnosis and the New Testament*, p. 410.
 Windisch, *The Spirit-Paraclete in the Fourth Gospel*, p. 398.
 Wolff et al., *Der Friede Gottes und der Friede der Welt*, p. 265.
The World of the New Testament, p. 410.
 Worley, *Preaching and Teaching in the Earliest Church*, p. 406.
 Wrege, *Die Überlieferungsgeschichte der Bergpredigt*, p. 398.
 Wright, *The Literary Genre Midrash*, p. 410.
 Wuellner, *The Meaning of "Fishers of Men,"* p. 139.
 Wulf, *Athen und Ephesus*, p. 273.
 Yamauchi, *Mandaic Incantation Texts*, p. 274.
 Yizhar, *Bibliography of Hebrew Publications on the Dead Sea Scrolls*, p. 411.
 Young, Kee and Froelich, *Das Geschehen ohnegleichen*, p. 387.
 Zeitlin, *The Rise and Fall of the Judaeon State*, II, p. 150.
 Zimmermann, *Neutestamentliche Methodenlehre*, p. 253.

LIST OF JOURNALS

- | | |
|--|---|
| African Ecclesiastical Review (Masaka, Uganda) | Christianity and Crisis (New York) |
| American Benedictine Review (Atchison, Kas.) | Christianity Today (Washington, D.C.) |
| American Church Quarterly (Pelham Manor, N.Y.) | Christus (Paris) |
| American Ecclesiastical Review (Washington, D.C.) | Church Quarterly Review (London) |
| Ami du Clergé (Langres) | Churchman (London) |
| Andover Newton Quarterly (Newton, Mass.) | Ciencia Tomista (Salamanca) |
| Andrews University Seminary Studies (Berrien Springs, Mich.) | Ciudad de Dios (Madrid) |
| Angelicum (Rome) | Civiltà Cattolica (Rome) |
| Anglican Theological Review (Toronto) | Clergy Monthly (Ranchi) |
| Antonianum (Rome) | Clergy Review (London) |
| Augustinianum (Rome) | Collationes Brugenses et Gandavenses (Bruges) |
| Australasian Catholic Record (Sydney) | Collectanea Mechliniensia (Malines) |
| Australian Biblical Review (Melbourne) | Communio Viatorum (Prague) |
| Bausteine (Fulda) | Concordia Theological Monthly (St. Louis, Mo.) |
| Bibbia e Oriente (Genoa) | Continuum (Chicago) |
| Bibel und Kirche (Stuttgart) | Cross and Crown (St. Louis, Mo.) |
| Bibel und Leben (Düsseldorf) | Cross Currents (West Nyack, N.Y.) |
| Bibel und Liturgie (Klosterneuburg) | Cultura Bíblica (Segovia) |
| Bible et Terre Sainte (Paris) | Dansk Teologisk Tidsskrift (Copenhagen) |
| Bible Today (Collegeville, Minn.) | Dialog (Minneapolis, Minn.) |
| Bible Translator (London) | Didascalia (Rosario, Argentina) |
| Bible et Vie Chrétienne (Bruges) | Divinitas (Rome) |
| Biblica (Rome) | Divus Thomas (Piacenza) |
| Biblical Archaeologist (Cambridge, Mass.) | Doctor Communis (Rome) |
| Biblical Research (Chicago) | Doctrine and Life (Dublin) |
| Bibliotheca Orientalis (Leiden) | Dominicana (Washington, D.C.) |
| Bibliotheca Sacra (Dallas, Texas) | Downside Review (Bath) |
| Biblische Zeitschrift (Paderborn) | Dublin Review (Dublin) |
| Bijdragen (Nijmegen) | Ecumenical Review (Geneva) |
| Bulletin of the American Schools of Oriental Research (Cambridge, Mass.) | Ecumenist (New York) |
| Bulletin of the Evangelical Theological Society (Wheaton, Ill.) | Encounter (Indianapolis, Ind.) |
| Bulletin of the John Rylands Library (Manchester) | Ephemerides Carmeliticae (Rome) |
| Bulletin de Littérature Ecclésiastique (Toulouse) | Ephemerides Liturgicae (Rome) |
| Bulletin de Théologie Ancienne et Médiévale (Louvain) | Ephemerides Mariologicae (Madrid) |
| Burgense (Burgos) | Ephemerides Theologicae Lovanienses (Louvain) |
| Cahiers de Joséphologie (Montreal) | Erbe und Auftrag (Beuron) |
| Calvin Theological Journal (Grand Rapids, Mich.) | Estudios Bíblicos (Madrid) |
| Canadian Journal of Theology (Toronto) | Estudios Eclesiásticos (Madrid) |
| Carmelus (Rome) | Etudes (Paris) |
| Catholic Biblical Quarterly (Washington, D.C.) | Etudes Franciscaines (Blois) |
| Catholica (Copenhagen) | Etudes Théologiques et Religieuses (Montpellier) |
| Catholica (Münster) | Euntes Docete (Rome) |
| Chicago Studies (Mundelein, Ill.) | Evangelical Quarterly (London) |
| Christian Century (Chicago) | Evangelische Theologie (Munich) |
| | Evangile (Paris) |
| | Expository Times (Edinburgh) |
| | Franciscan Studies (St. Bonaventure, N.Y.) |
| | Franziskanische Studien (Münster) |
| | Freiburger Zeitschrift für Philosophie und Theologie (Fribourg) |
| | Furrow (Maynooth) |
| | Geist und Leben (Munich) |
| | Gnomon (Munich) |
| | Gordon Review (Wenham, Mass.) |

JOURNALS (Continued)

Greek Orthodox Theological Review (Brookline, Mass.)
 Gregorianum (Rome)
 Hartford Quarterly (Hartford, Conn.)
 Harvard Theological Review (Cambridge, Mass.)
 Hebrew Union College Annual (Cincinnati, Ohio)
 Herder Correspondence (Dublin)
 Herder Korrespondenz (Freiburg)
 Heythrop Journal (Oxford)
 Hibbert Journal (London)
 History of Religions (Chicago)
 Homiletic and Pastoral Review (New York)
 Indian Ecclesiastical Studies (Belgaum, India)
 Internationale Kirchliche Zeitschrift (Bern)
 Interpretation (Richmond, Va.)
 Irénikon (Chevetogne)
 Irish Ecclesiastical Record (Dublin)
 Irish Theological Quarterly (Maynooth)
 Israel Exploration Journal (Jerusalem)
 Istina (Boulogne-sur-Seine)
 Jewish Quarterly Review (Philadelphia)
 Journal of the American Academy of Religion (Chambersburg, Pa.)
 Journal of Biblical Literature (Philadelphia)
 Journal of Ecclesiastical History (London)
 Journal of Ecumenical Studies (Philadelphia)
 Journal of Jewish Studies (London)
 Journal of Near Eastern Studies (Chicago)
 Journal of Religion (Chicago)
 Journal of Semitic Studies (Manchester)
 Journal of Theological Studies (Oxford)
 Journal for Theology and the Church (New York)
 Judaism (New York)
 Kairos (Salzburg)
 Katholische Gedanke (Bonn)
 Katorikku Shingaku (Tokyo)
 Kerygma und Dogma (Göttingen)
 Kirchenblatt für die Reformierte Schweiz (Basel)
 Laval Théologique et Philosophique (Quebec)
 Lexington Theological Quarterly (Lexington, Ky.)
 Living Light (Washington, D.C.)
 London Quarterly and Holborn Review (London)
 Louvain Studies (Louvain)
 Lumen Vitae (Brussels)
 Lumière et Vie (Lyons)

Lutheran Quarterly (Gettysburg, Pa.)
 Lutheran World (Geneva)
 Lutherische Rundschau (Geneva)
 Maison-Dieu (Paris)
 Manresa (Madrid)
 Marian Studies (Paterson, N.J.)
 Marianum (Rome)
 McCormick Quarterly (Chicago)
 Mélanges de Science Religieuse (Lille)
 Melita Theologica (Valletta, Malta)
 Ministerium (Apeldoorn, Holland)
 Miscelanea Comillas (Comillas, Santander)
 Modern Churchman (Ludlow, England)
 Month (London)
 Münchener Theologische Zeitschrift (Munich)
 Muséon (Louvain)
 Mysterium (Manizales, Colombia)
 Nederlands Theologisch Tijdschrift (Wageningen, Holland)
 New Blackfriars (Cambridge)
 New Testament Studies (Cambridge)
 Norsk Teologisk Tidsskrift (Oslo)
 Nouvelle Revue Théologique (Louvain)
 Nova et Vetera (Geneva)
 Novum Testamentum (Leiden)
 Numen (Leiden)
 One in Christ (Sheffield)
 Orient Syrien (Vernon)
 Orientalia (Rome)
 Orientalia Christiana Periodica (Rome)
 Orientalistische Literaturzeitung (Berlin)
 Orientierung (Zurich)
 Ostkirchliche Studien (Würzburg)
 Palestine Exploration Quarterly (London)
 Palestra del Clero (Rovigo)
 Paroisse et Liturgie (Bruges)
 Pastoral-Blätter (Stuttgart)
 Perkins School of Theology Journal (Dallas, Texas)
 Pittsburgh Perspective (Pittsburgh, Pa.)
 Questions Liturgiques et Paroissiales (Louvain)
 Razón y Fe (Madrid)
 Recherches de Science Religieuse (Paris)
 Recherches de Théologie Ancienne et Médiévale (Louvain)
 Reformed Theological Review (Hawthorn, Victoria)
 Religion in Life (Nashville, Tenn.)
 Religious Studies (London)
 Restoration Quarterly (Abilene, Texas)
 Review and Expositor (Louisville, Ky.)
 Review for Religious (St. Louis, Mo.)
 Revista Agustiniana de Espiritualidad (Calahorra, Spain)
 Revista Bíblica (Buenos Aires)

JOURNALS (Continued)

- Revista de Cultura Bíblica (São Paulo)
 Revista de Cultura Teológica (São Paulo)
 Revista Ecclesiastica Brasileira (Petro-
polis)
 Revista Española de Teología (Madrid)
 Revista de Espiritualidad (Madrid)
 Revue d'Ascétique et de Mystique
(Toulouse)
 Revue Bénédictine (Maredsous)
 Revue Biblique (Jerusalem)
 Revue des Etudes Augustiniennes
(Paris)
 Revue d'Histoire Ecclésiastique (Lou-
vain)
 Revue d'Histoire et de Philosophie
Religieuses (Strasbourg)
 Revue de l'Histoire des Religions
(Paris)
 Revue de Qumran (Paris)
 Revue Réformée (Saint-Germain-en-
Laye)
 Revue des Sciences Philosophiques et
Théologiques (Paris)
 Revue des Sciences Religieuses (Stras-
bourg)
 Revue de Théologie et de Philosophie
(Lausanne)
 Revue Thomiste (Toulouse)
 Revue de l'Université d'Ottawa (Ot-
tawa)
 Rivista di Ascetica e Mistica (Flor-
ence)
 Rivista Biblica (Brescia)
 Roczniki Teologiczne-Kanoniczne
(Lublin)
 Römische Quartalschrift (Rome)
 Ruch Biblijny i Liturgiczny (Cracow)
 Sacra Doctrina (Bologna)
 Sacris Erudiri (Steenbrugge, Belgium)
 St. Vladimir's Seminary Quarterly
(Crestwood, N.Y.)
 Salmanticensis (Salamanca)
 Sapienza (Naples)
 Sciences Ecclésiastiques (Montreal)
 Scottish Journal of Theology (Edin-
burgh)
 Scriptorium (Antwerp)
 Scripture (London)
 Scuola Cattolica (Milan)
 Sefarad (Madrid)
 Sobornost (London)
 South East Asia Journal of Theology
(Singapore)
 Stimmen der Zeit (Munich)
 Stromata (San Miguel, Argentina)
 Studia Liturgica (Rotterdam)
 Studia Montis Regii (Montreal)
 Studia Patavina (Padua)
 Studia Theologica (Lund)
 Studies (Dublin)
 Studii Biblici Franciscani Liber An-
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